

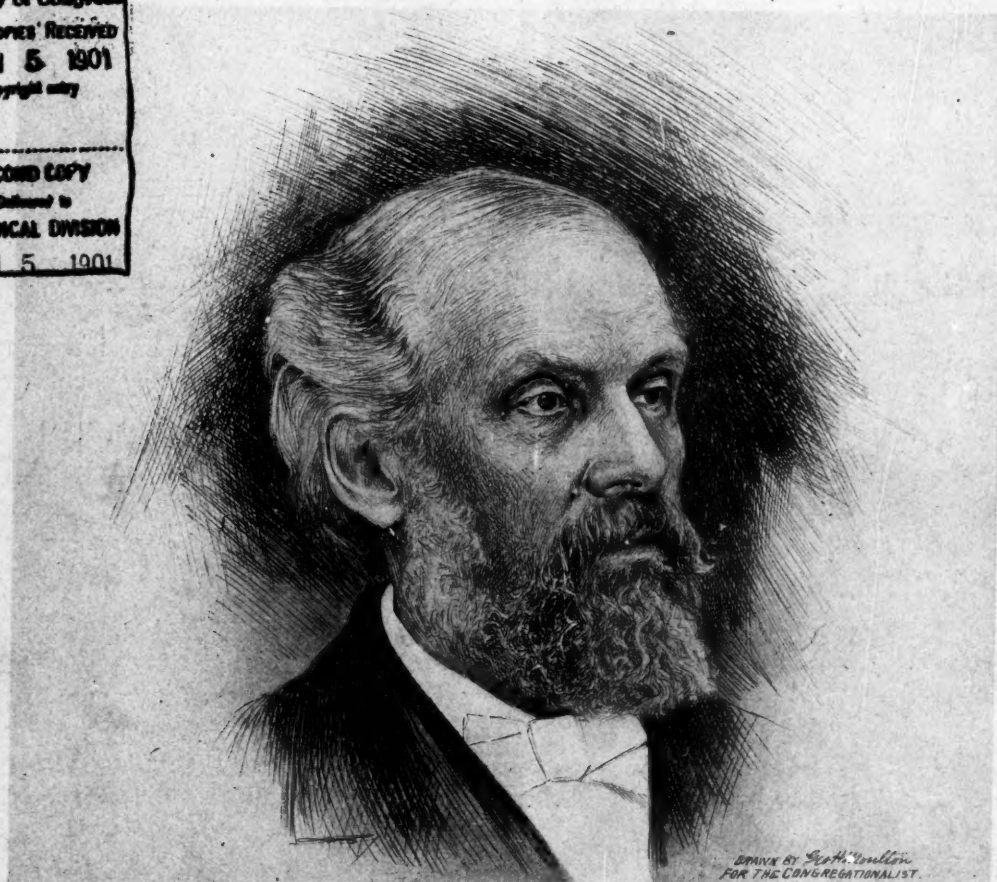
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SEEDS THAT SURELY GROW.—The cost of seeds compared with the value of the crop is so small that a few cents saved by buying second-rate seeds will amount to many dollars lost when the harvest is gathered. Farmers have found out by many costly failures what a risky thing it is to buy seeds without being pretty sure that they are reliable and true to name. The latest catalogue of the seed house of D. M. Ferry & Co. of Detroit, Mich., is a reminder that thousands of farmers in the United States and Canada have pinned their faith to the reputation of this great firm. During a business career approaching half a century in time Ferry's seeds have won an annual increase in popularity, which is perhaps the best evidence that they grow and give satisfaction. Ferry's Seed Annual for 1901 is a useful guide in selecting seeds for the farm, the truck garden and the flower garden. It is sent free on application.

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THE CONGREGATIONALIST

AND BOSTON RECORDER

The Recorder founded 1816: The Congregationalist, 1849

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Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

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FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, Pilgrim Hall, Congregational House, every Friday at 11 A. M.

ANNUAL MEETING.—The Annual Meeting of the Congregational Church Building Society will be held Jan. 10, 1901, at half past three o'clock in the afternoon, at the United Charities Building in New York City, for the election of officers and trustees, hearing the annual reports, and transacting any other business that can properly come before the meeting. Life and Annual Members are cordially invited and urged to attend. L. H. Cobb, Recording Secretary. New York City, Dec. 31, 1900.

CONGREGATIONAL HOME MISSIONARY SOCIETY, DIAMOND JUBILEE YEAR.—In view of seventy-five years of organized home missions the society will welcome thank offerings and memorial gifts, as well as increased contributions in all the churches, towards the work of the current year and the debt (\$108,000) inherited from the past. Please remit to the treasurer of the state auxiliary or to William B. Howland, treasurer, Twenty-second Street, Fourth Avenue, New York City.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the Sailor's Magazine, Seaman's Friend and Life Boat.

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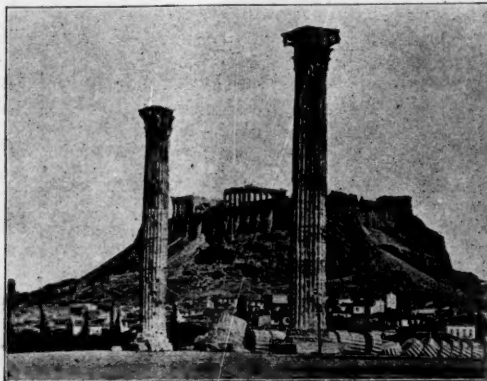
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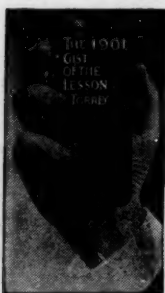
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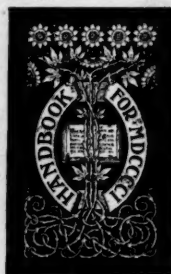
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THE CONGREGATIONALIST

Saturday
5 January 1901

Christian World Number

Volume LXXXVI
Number 1

The Christian World

Our Portrait. In the success of portraits adorning the covers of our Christian World numbers we are glad this week to place that of Prof. William Newton Clarke, whose position in the front rank of living theologians few would dispute. When a few weeks ago a committee of the Boston Congregational Club asked a large number of Congregational ministers what they were reading, Professor Clarke's Outlines of Christian Theology stood highest on the list of books named. He is held in similar regard throughout this country and in other lands. A quiet, patient worker in the field of constructive thought, he has come forward in these later years to do a large and needed work of mediation and restatement. A Baptist in denominational affiliations, he belongs to Christendom. Gifted with intellectual ability of the first order, he has a tender heart, as the sketch by one of his pupils in this week's issue abundantly proves. Our readers are soon to have the pleasure and profit of a series of five articles from him on The Primary Christian Experiences.

Three Classes Set to Work Among the great discoveries of the nineteenth century we ought not to ignore those in the realm of Christian activity. The capacity of laymen, of women and of young people for Christian service has been brought to light during the last one hundred years as never before. All the forward movements of the century, particularly the ones which stand out most sharply—like the Y. M. C. A., the Christian Endeavor and the missionary propaganda, prove this assertion. Is there still lying dormant in the church unused talent which the twentieth century will bring to light? Certainly there will be no abatement of effort for bringing in the kingdom on the part of laymen, of women and of young people. Indeed, these Christian battalions are far from being as efficient as they might be. Yet what the few among them, roused to their duty, have accomplished, is a prophecy of what may be when Christian laymen, women and youth generally evince anything like the zeal which their leaders have shown.

A Great Truth Put to Work Another discovery of the last century which has its vital bearing upon the kingdom of God is that of the universality of the gospel. We can hardly realize that a hundred years ago it was just beginning to dawn upon the minds of Christendom that Christ's mission was in behalf of the whole human race. This truth has come slowly to general acceptance, but it is the dynamic behind all service today. Per-

haps we are to witness in this new era applications of it which were not much thought of fifty or even twenty-five years ago. The truth surely means not alone salvation for the man in the jungles of India and on the most distant island of the Pacific, but for every wretch in the city slums, for every weary worker in the treadmill of human industries. And it means not only the salvation of the spiritual nature, but the equalization of opportunity, the wide dissemination of the boons and joys of existence.

Sunday Opening of Libraries

Slowly but surely the Puritan conception of Sunday has given way, so that to-day along with much that is unwholesome, which was not done formerly on Sunday in this country, there is now much done that is helpful and elevating. Of the latter sort must be classed the opening of libraries and art collections. Of libraries the most prompt to take advantage of the new public temper have been the public free libraries, as was natural, being supported by all irrespective of creed, and being designed especially for the use of those who frequently find Sunday the only day on which they can spend much time in consulting works of reference, works of art and the kind of books not permitted to be taken home. The list of such libraries is constantly growing and bids fair to have as its next addition the Library of Congress at Washington, which is now closed from 10 P. M. on Saturday to 9 A. M. Monday. Librarian Putnam is urging the change, basing his advocacy not only on the theoretical aspects of the matter but upon his observation as librarian of the Minneapolis and Boston public libraries. An amendment to the Legislative appropriation bill has been added authorizing the opening of the library from 2 to 10 P. M. on Sunday, and appropriating the \$12,000 necessary for the maintenance of the library during those hours.

Educational Work of the Y. M. C. A.

A conference was recently held in New York city to discuss the educational work of the Young Men's Christian Associations of the country. During the past year 26,000 students were enrolled in evening classes. Courses of study have been outlined and examinations provided for by competent educational experts. These classes have succeeded in providing young men with a knowledge of the principles of their business and with a better technical knowledge of it so that they become more useful to their employers and to the world at large. An exhibit of the educational work of the associations, to be presented in Mechanics' Hall, is being planned in connection with the jubilee convention

in Boston next June. It will be devoted in part to the products of class work in Bible study, physical and educational subjects. There will also be a graphic representation of the historical growth and evolution of the association as a whole. It is expected that there will be articles and exhibition pieces from at least 200 different associations, including some of these in foreign lands.

Ignorance and Misjudgment by Unitarians

The president of the American Unitarian Association, in his last weekly communication to the Unitarian denomination, states that the association is being criticised for the disappointments that come in pastoral relations, and that the association, because of this criticism due to ignorance, is suffering financially. He calls attention anew to the fact that the association, as such, has nothing to do with the settlement or removal of ministers to Unitarian congregations; that such responsibility as does not lie with the local church rests with a Ministerial Committee with advisory powers solely. This criticism of the association comes both from clergymen and from churches, the clergymen claiming that it is the "influence" of the association which prevents their finding settlements, and the churches feeling sore because the clergymen when settled frequently do not satisfy. Apparently there is need of a process of education in the Unitarian fold, a restatement of the elements of the independent polity. Incidentally, President Eliot reveals the fact that whereas at the present time there are only seven Unitarian churches in New England seeking aid in securing ministers through the Ministerial Committee, there are forty-eight ministers seeking settlement in New England, or desiring a change in their settlements.

Harvard's New Professor of Systematic Theology

The nomination of Rev. W. W. Fenn of Chicago to the vacant chair of theology at the Harvard Divinity School, just left vacant by the death of Dr. C. C. Everett, is in part due to his promise as a thinker and his attractive, virile qualities as a man, and in part to the fact that he is a Unitarian. President Eliot has announced repeatedly that, inasmuch as the Unitarians voluntarily relinquished control of the Divinity School as a denominational training school, the university would accept the trust of maintaining a non-sectarian school with the understanding that the professorship of theology should always be held by a Unitarian. Mr. Fenn is a graduate of Harvard College and Divinity School, and was a favorite pupil of the late Dean Everett. Most of his work as a student hitherto has been done in

New Testament criticism. As a preacher and man he is attractive, giving the impression of depth of conviction, openness of vision and good sense. His acceptance of the post will weaken the pulpit of the Unitarian denomination in the Interior and West.

A Municipal Patriot Great crises always produce men competent to deal with them, and the recent revelations of official connivance with vice and crime in the metropolis have led to the



by the Boston chapter of the alliance in the Castle Square Theater. Receptions are given quite frequently, particularly in New York. In all, there are over 700 members, consisting of chaplains, persons who are connected with the stage and outsiders who appreciate its moral possibilities. The excess of players over the others in the association is the healthiest sign. Most of the chaplains are Episcopalians; there are also Congregationalists, Baptists, rabbis, Roman Catholics, Presbyterians, Unitarians and Universalists. Their duties are "to visit members as temporary parishioners, provide special services whenever necessary, welcome them to the social life of the parish and, particularly, to care for any one who may be left sick in the town." Regular alliance services are held in the churches and occasionally in a theater. One great aim is to bring about the cessation of Sunday performances. The alliance is international, being affiliated with the Actors' Church Union of England.

A Minister at an Editor's View Point

Dr. Joseph Parker is the most eminent preacher in England.

organization of a committee of fifteen, the personnel and policy of which promise more in the way of reform for the city of New York than any happening in its recent history. The chairman of this committee, Mr. William H. Baldwin, Jr., is a native of Boston, a graduate of Harvard College and the Harvard Law School. He was drafted into service on the Union Pacific Railway by Mr. Charles Francis Adams when he was reorganizing that property, and he showed such aptitude for the work that in due time he became general manager of a division of the system, and then vice-president. Subsequently he held higher positions with other railways, and he is now president of the Long Island (New York) Railroad, succeeding the late Austin Corbin. While second vice-president of the Southern Railway, with headquarters in Washington, Mr. Baldwin became very much interested in the South and its problems, and there are few men in the country today more intelligently informed than he as to the status of the two races there. He is a staunch friend of Hampton and Tuskegee. As an employer of labor he has a Christian conception of the mutual duties of laborer and capitalist. Now he stands ready to put his high character, his large administrative ability at the service of the city of his adoption, announcing beforehand that it is to be a serious, permanent duty with him, not something to be taken up lightly or given up speedily.

The Actors' Church Alliance

Nearly two years ago the Actors' Society of America issued a circular requesting the co-operation of the clergy in the suppression of Sunday theatrical performances. Through this circumstance in June, 1899, the Actors' Church Alliance was formed, in order "to promote a better mutual understanding between the church and the stage." Bishop Potter is the president, and Rev. Walter E. Bentley of New York, the organizer, is the general secretary. He gave a sketch of the work at a reception given recently

Congregational Problems in England

In the midst of preparations of the Free Churches for a great revival movement, Congregationalists find their own special problems peculiarly pressing. They feel that they lack strong leaders to guide the denomination, that they depend too much on the old men, while younger ones do not come forward with definite proposals and power to carry them through, and that greater centralization is necessary. Especially they seek to guard more carefully the entrance

into the ministry, to provide more generously for sick and aged ministers and their widows, to secure support of weaker churches by the stronger, to federate the benevolences and to secure greater authority for associated churches in county unions. Dr. Joseph Parker some time ago proposed a plan for closer organization, with some strong utterances in favor of concentration of authority. It has been discussed without unanimous approval, but with the effect of rousing the conviction that some common action is imperative. The *Examiner* has proposed a conference to consider the whole question, and it meets with general favor. It is probable that such a conference will be held the coming spring. It seems to us that in the movement thus far ministers are too prominent. Of forty persons mentioned as favoring such a conference, only ten are laymen. Ministers are more ready than laymen to take to themselves powers of legislation and to merge the individuality of the churches into larger organizations. English Congregationalists have hitherto made less of the principle of fellowship than we have. Their efforts in this direction will be to us of interest and, we hope, of practical suggestion.

A Salvation Army Leader

Philanthropic Boston regrets the transference to Philadelphia of

Lieut.-Col. William J. Cozens, for the past four and one-half years commander of the New England division of the Salvation Army. Few men during this time have accomplished so much for the finding of the sheep that were lost, supplying them with food and shelter, touching their hardened hearts with human sympathy and then bringing them to the great Shepherd and to self-sustaining respectability. A really great organizer, Colonel Cozens has established in Boston for the "submerged tenth" four working men's hotels and one hotel for work-



ing women, where no needy wanderer is turned away without help; a great salvage warehouse that collects throughout greater Boston the refuse of thousands of households and turns it into wealth through the labor of the unemployed that come to the army for work; three cheap restaurants where food is served at the barest cost price to men and women; a second-hand store where needy women are given work and the destitute can buy serviceable clothing for a ridiculously low price; several public reading and writing rooms to attract men away from the saloons; a free labor bureau, a poor

man's law office, a missing friends' bureau and a free dispensary. Several of these institutions are self-supporting and the rest are in a measure maintained by the Boston Permanent Relief Fund, established during Colonel Cozens's command with funds received by legacy and otherwise. "If Christ came to Boston" with the beginning of the new century he would surely approve these enterprises.

The Rise of an English Operative England, and not without reason, is commonly considered a stronghold of the caste spirit. But the barriers between classes are fast disappearing. A striking illustration of the democratic tendency of the last century occurred just in time to be included in its educational record—the election of Mr. Joseph Owen to a fellowship of Pembroke College at conservative Oxford. Only six years ago Mr. Owen was an operative in a mill at Oldham. He attended university extension lectures and showed such promise that the lecturers raised money enough to send him to Oxford, although he knew no Greek and little Latin. By hard work, in spite of poverty and domestic bereavement, he won the Brackenbury history scholarship in due time, and finally graduated with the coveted "first-class" honors. Then he was appointed an extension lecturer and now has become a fellow. Similar instances of success are not unknown in this country, and perhaps not in England. But there, especially, they have been very rare. Class prejudice has operated against them with a power unfamiliar to us. Mr. Owen's success means much more than a personal victory for him. It means that the British loyalty to fair play is extending its influence more widely than in the past.

Buddhist Estimate of Christians A remarkable circular letter has been issued from Japan, addressed to "all the ecclesiastics in the world." It is signed by six superintendents of as many Buddhist sects, representing the Japan Buddhist Union. The occasion for the address is the demoralization and collapse of the Chinese empire and the anxiety of its friends for the restoration of order and peace. These Buddhists declare that the work of securing the permanent welfare and peace of China "must necessarily be placed in the hands of the propagandists of religion," and that it must be a religion based on the principle of love for mankind. They give unqualified praise to the Christian missionaries in China for their illustration of this principle, for their efforts to save the souls of the Chinese, their schools, libraries, hospitals, asylums for the poor, orphanages, "all magnificently equipped and maintained for the furtherance of social welfare in China." These Buddhists declare that "Buddhism in China has so completely declined as to have lost all vestige of influence on the morals of men," and that they are unable to bring about the brilliant success secured by Christian missionaries. Making all due allowance for the Oriental custom of self-depreciation in contrast to compliments paid to others, this letter is noteworthy for its recognition by Buddhists of the character of Christianity

and its power to bless Asiatic peoples. It seems to represent a common ground on which Buddhists and Christians may meet in mutual sympathy and united purpose to act on the motive of love to mankind.

Mistakes of Christian Missions in China

The object of this letter from Japanese Buddhists is to protest against trespass on the rights of China which in two respects are said to have been so disregarded by missionaries as to make them largely responsible for the recent outbreaks. These Buddhists say that the Chinese believe missionaries are in league with their governments to set aside the laws of the land, to protect from justice criminals who profess to be Christians, and to rob China of her territory under the guise of claims for compensation for damages. They say also that missionaries are believed to aim to destroy time-honored customs and manners of the Chinese and to substitute those of their own countries. For the first of these charges Germany and some other European countries have given much ground, to the great injury of missions. It would be strange if there were not some reason for the second charge. The people of every nation believe their own customs and manners the best, especially those people who seek to give their religion to others. It is difficult for us to believe that the essential principles of Christianity can extend apart from its surroundings and dress. But the United States has shown itself the friend of China. We want none of her territory and we desire to preserve the integrity of the empire. As to national customs, the Chinese have displayed a great tenacity in holding them, the Japanese a notable freedom in laying them aside for those of Western nations. Yet no doubt both have often been offended by the unwitting disrespect shown by missionaries to customs which the natives hold sacred. We have no desire to Americanize the Chinese. One of the fruits of missions is to teach the nations mutual respect for one another, and that Christianity may be as genuine in Oriental as in Occidental garb. But those least willing to admit this are Americans who do not profess to be Christians and who profess their disbelief that any Chinaman is a genuine follower of Christ.

Modern Christian Martyrs

Neither the Bible records nor those of the early Christian Church contain nobler exhibitions of men and women who "loved not their life even unto death" than those in China during the last year. Our own missionaries who have died for Christ's sake will be remembered by monuments and tablets, but not less brave and devoted have been the native Christians who have died by thousands. It gives one a new reverence for humanity to read the accounts now coming in increasing numbers of Chinese who endured every kind of torture and gave up their lives rather than renounce their faith in Christ. "I believe in Jesus with all my heart and trust him for the salvation of my soul," said an educated Chinese woman whose life would have been spared but for that avowal. A native Presbyterian pastor and his entire

family of nine persons were massacred at a temple outside the wall of Peking. A native teacher was given her choice to give up her faith or die. She answered, "I can never deny my precious Saviour," and her body was cut into pieces and thrown into a well. Many have been buried alive, others beaten to death with clubs, and others saturated with oil and set on fire. It should be noted also that Roman Catholics have avowed the same loyalty to Christ as Protestants and have died for his sake. Of all these it may be written that some "were tortured, not accepting deliverance," "they were stoned, they were sawn asunder, they were slain with the sword," "of whom the world was not worthy." To what great use our small gifts of money have been put that they should help to bring such souls to Christ!

The Doshisha's Quarter-centennial

It inspires one to a new faith in missions to find this famous institution, after many trying experiences, completing its first twenty-five years restored fully to the purposes for which it was founded. A celebration was held in the buildings on the American Thanksgiving Day, at which about 600 students and guests were present. A prayer and praise service was held in the morning and a literary and social function in the afternoon, with addresses by the mayor of Kyoto, Dr. J. D. Davis, Principal Hirotsu, Secretary Niwa of the Japanese Y. M. C. A. and others. Original hymns were sung, letters, telegrams and poems were read, and other exercises contributed to make the day memorable. Over 4,700 students have been connected with the institution, and the record of the 936 graduates indicates the influence of the Doshisha over the new life of Japan. Of these, 147 are teachers, 93 preachers, 78 nurses, 19 journalists, 148 merchants, 34 bankers, 28 officials, 102 wives, 16 artisans, three doctors, three soldiers and two farmers. There are now 271 students in the various departments. Perhaps the most striking features of the celebration were the abundant proofs that the school is once more in the hands of those who revere the memory and believe in the principles of Neesima, its founder. The gifts bestowed on it are doing the work intended by the givers, and new gifts, greatly needed, would bring forth large results in promoting Christian education in Japan.

Russia as an Evangelizing Force

In Russia state and church are one, and she is commonly regarded as the most unrelenting foe, in the countries governed by her, of Christian missions. This view is correct, in so far as the Russian, that is, the Greek, Church is intolerant of the aggressive movements of other Christian organizations. But where Russia goes she carries the Christian spirit, though not in forms which we prefer. Prof. G. Frederick Wright of Oberlin is now traveling in Asiatic Russia. In a recent letter to the New York *Evening Post*, written from Tashkend, he gives his impressions of the influence of Russian occupation of that vast region which borders on Afghanistan and the Chinese empire. He finds that the most

of the people are Mohammedans, the country population wholesome looking and independent, but the cities largely occupied by corrupt and degraded classes. Russians are steadily pouring into that region, and everywhere Professor Wright finds their presence salutary. The province of Syr Daria, with its million and a half of people, is an ideal place of residence in about the same latitude as New York State. Thrifty villages of Russian peasants appear along the post roads, the tasteful Greek church edifice always being a central feature. Dr. Wright says: "Pre-eminently are these Russian settlements an example of Christian civilization which must powerfully react upon the surrounding Mohammedan population. Russian occupation in the twentieth century after Christ will not be temporary like that of the Greeks in the second century before the advent of Christianity." American and English Christian missions have thus far been able to make comparatively little impression on Mohammedan communities. It is more than possible that Russian Christianity, which is better adapted to the Asiatic nature, may be successful in these vast and populous regions as an evangelizing force.

Current History

American Commercial Supremacy

The century closes with the leading journals and publicists of Europe discussing frankly the impending commercial supremacy of the United States. The *Times* and *Spectator* of London, the *Vossische Zeitung* of Berlin and Paul Leroy Beaulieu, the eminent French economist, during the past week have discussed the matter in the most serious and searching way, as well they may. For European manufacturers are about to undergo a competition such as they have never dreamed of. Indeed, it is doubtful whether even the most resolute action on the part of European governments and the largest measure of joint action in the way of protective tariffs can alter the situation now. Such joint protective action as the Austrian minister of foreign affairs recommended two years ago and such a reform of interstate customs duties as Leroy Beaulieu urges now is far from likely to be compassed, owing to racial and national jealousies. Still, unless it is done, Leroy Beaulieu predicts the economic dependence of Europe on the United States. In England the diagnosis of the situation by the free traders calls for a reformation of the educational system, the more thorough training of the young men of the nation in technical and scientific pursuits and a shaking off of the power of the trades unions, which limit the hours of labor, prevent the introduction of machinery and—as these critics say—countenance in the wage-earners a spirit of dishonesty and a disposition to get as much pay as possible for as little work as possible.

Frederick Greenwood, as spokesman for a rapidly increasing party in England, is not content with these prescriptions, which, if remedial, involve considerable time and agitation. He would have the

ministry resort immediately for its revenue to indirect taxation to a far greater extent than now. In short, he would revive customs duties. Stranger things have happened than that Great Britain before 1925 should be a sharer in an imperial British trade compact by which the motherland and the colonies will provide for a protected trade within the empire, and duties against all outsiders. The most candid of British statesmen admit now that the example of the United States politically upon the British colonies and upon Great Britain herself has been great during the nineteenth century. It may be that during the twentieth century the British empire will take a leaf out of our history economically considered.

Turkey and the United States' Claim for Indemnity

There are renewed reports from Constantinople that Turkey has signed a contract with the shipbuilding firm in Philadelphia for a cruiser for her navy, the price including the payment of the \$90,000 indemnity due United States' citizens for damage to mission and personal property suffered in 1895. But there is no official corroboration of the news from the State Department, which not only is uninformed as to the fact but nominally is unaware of any understanding by which the indemnity is to be paid this way. If Germany has filed a claim for the payment of debts due to the Krupp manufacturing company for armor and guns, and insists that her claim shall be paid simultaneously with ours, then there may be another delay. Not until the State Department announces formally that the sum due the American Board and the officials of Euphrates College is in its hands for transmission shall we feel confident of the settlement of this matter. And even then—if it is done in this covert way—we shall not feel that a precedent has been established which is altogether creditable to us. It is easy to understand why Turkey is loath to begin the settlement of debts, for she has many creditors. On the other hand, where the United States has a clear case involving so important a principle as compensation for property destroyed by Turkish soldiery, it would be best, we think, to force an accounting that was straightforward. Mr. J. G. A. Leishman, the new minister to Turkey who succeeds Mr. Straus, is a native of Allegheny, Pa. He has had a successful career as a business man, being president of the Carnegie Steel Company up to within a few months of his appointment as minister to Switzerland in June, 1897.

Canada Abolishes Lotteries

On the first day of the new century Canadians came under the authority of a new law which makes all lotteries illegal. Provincial and federal authorities intend to enforce the law rigorously, not daring to do otherwise, so aroused is public sentiment. In the French provinces especially the lottery evil has been flourishing luxuriantly for many years, receiving in days gone by considerable countenance from the Roman Catholic ecclesiastics, not a few of the church's societies and institutions having filled their

coffers by aid of the lottery. But in the crusade which has just culminated in outlawing the lottery Archbishop Bruchesi and some of the most eminent of the French Catholic laity have stood in the forefront fighting for the abolition of the evil. It had so thoroughly infected all classes of society, and was so glaringly rampant, that there was nothing else to do.

The Australian Federation

On the first day of the new century the Earl of Houghton, as imperial representative, formally proclaimed imperial sanction of the creation of the Australian Federation and summoned Edmund Barton to form the first cabinet. He was one of the chief figures of the convention which drafted the federal constitution and was one of the delegates from New South Wales to London last year charged with power to negotiate with Mr. Chamberlain respecting questions arising during the passage through the British Parliament of the bill sanctioning the federation. Mr. Barton is a native of Sydney, has been educated in the best of the Australian schools and colleges, long since rose to a high place in the legal profession and has had much legislative experience. When in London last summer he impressed all with his attainments and his attractive personality. During the next decade or two he bids fair to be one of the large personalities of the English-speaking world. The organic law creating a federation, which he had so much share in framing, he will now have an opportunity to test in execution. As we intimated in our last issue, this act of the Australian democracy means much to Australia, but quite as much to the British empire and the interests it has in southern Asia and the South Pacific. The culmination of the democratic aspiration in a nation is coincident with a deeper and broader conception of imperial loyalty and duty.

China Agrees to the Demands of the Powers

The Powers have been informed by their representatives in Peking that China accepts the terms of the joint note recently formulated and presented as the irrevocable mandate. Earl Li Hung Chang and Prince Ching have been ordered to sign it, and negotiations will now proceed on the basis outlined in this note—an abstract of which we gave last week. China in giving this assent, however, has not omitted to instruct her representatives to do all possible to prevent the destruction—but not disarmament—of the Taku forts, and to bring about a diminution of the legion guards. She also asks that all military operations cease immediately, being driven to this course by the number and activity of the punitive expeditions sent out by Count Waldersee. It is said that Minister Conger signed the joint note, with certain reservations more in accord with the policy of the United States toward China from the beginning, reservations which, while they did not make us liable to the charge of breaking the concert of action, nevertheless leave us still in the position of friend to China and likely to profit by that friendliness in the future.

Narrow Escape for Korean Christians

Latest reports from Korea indicate that the example of China on Korea led the government recently to issue orders to the heads of Confucian schools or guardians of Confucian shrines to take measures on a given date—Dec. 4—to extirpate Christians within the realm, and all others urging government and social reforms. Native Christians who learned of this amazing decree within forty-eight hours, at once informed the representatives of the foreign Powers, and they promptly discovered that men holding place in the government had actually conspired to bring about a massacre. The scheme could scarcely have succeeded even had the secret been kept, for local conditions do not favor it. But it shows the animus of the reactionary party within the Hermit Kingdom.

The United States has informed foreign Powers that it cannot be held responsible for damage done to the property of foreign residents of Cuba prior to American occupation. These must be presented to the Cuban government when it is created and established. Reports from Porto Rico descriptive of the attempts of the legislature to enact laws do not furnish much ground for hope of immediate intelligent self-government.

Welcome the New

The nineteenth century has been scrutinized more critically during the last few months than ever was any other period in history. Yet we are still too near to it to pronounce final judgment on its contributions to mankind. The most valuable result thus far of the popular surveys in periodicals is to show us what we are bringing with us into the new century.

What, then, is our message to it as we enter its portals?

We bring with us knowledge, not only enlarged in quantity, but new in kind. The greatest treasure which the old century transmits to the new is not its art or poetry or philosophy, but new ideas of the process of nature, continuous and constant in its evolution from star dust up to man in the image of God.

We bring a new equipment for using nature to cause it to yield larger and nobler wealth to man. We are prepared to explore the depths of the earth and the heights of the heavens, to compass the world with our vision and to extract treasure from sea and air. Dr. Harris, in another column, shows that the daily production of wealth *per capita* in the United States has increased five-fold in a century, and that with improved means already discovered of distributing force we may expect ten-fold increase over present production within one hundred years.

We bring a new estimate of humanity. Sanitation, surgery, antiseptics and anesthetics witness to the higher value set on the bodies of men, and asylums, hospitals, homes and reformatories testify to the better care of their souls when disordered or weakened, while great improvements in education show our faith in the possibilities of development for all the people. The study of human life in history and sociology has brought into prominence the common man, and insures to

him a place of power in the new century. What may be in it is indicated on other pages of this issue by men who survey wide fields from varied points of vantage.

What does the new century ask of us? First of all, faith in God. No one need shrink from the discoveries of science. New knowledge of nature leads to new knowledge of God. And the ambition to know cannot stop short of seeking the Author and Source of knowledge.

Next, faith in our fellowmen. If even a heathen poet said they are God's offspring, the Christian, with his experience of the Father known through the Son, may not lose faith in the possibilities of his fellowmen of every race and every degree of development to come into fellowship with God.

What can we give to the new century?

Spiritual force daily renewed by our secret communion with our Father. No upward movement of society can be permanent without that. Peace among the nations, the honest and wise administration of government, municipal reform, temperance, popular education, social purity, the administration of charities—every effort to lift mankind toward the divine ideal must have constant recreative impulses from the spiritual sphere where the Christian comes into touch with God. And the humblest soul can so hold daily fellowship with him as to bestow this gift. It is the one thing which will give permanent value to all the wealth of the new century in the service of man.

The Missionaries' Terms and the Diplomats' Terms

It may be well to compare the terms imposed by the diplomats with those which the American missionaries long resident in the empire felt should be imposed upon China.

The missionaries in a formal statement, made at Minister Conger's request, asked for adequate punishment of the anti-foreign leaders, and reparation for property losses by foreigners. This is one of the demands of the joint note. The missionaries asked that "native Christians be indemnified for loss of life and property." The diplomats limit the demand on this point to Chinese serving foreigners. The missionaries urged the necessity of insisting upon educational reform in China (1) by the abolition of the present literary test of merit in the civil service, (2) by the introduction in its place of Western branches of learning, (3) by the discontinuance of the worship of Confucius as a compulsory educational rite, (4) by placing all Chinese, irrespective of religious belief, upon the same footing in matters of educational privilege. None of these have been incorporated in the demands of the diplomats.

The missionaries asked for a radical revision of the civil and criminal processes in China with a view to securing justice and equal rights for Christians by such readjustments, and named as specific reforms needed: equality of standing in the courts of all Chinese, irrespective of religious belief; judicial salaries to be such as to make bribery unlikely and corruption of courts less; abolition of all tem-

ple rites as a condition of holding civil and military office. None of these suggestions have been accepted by the diplomats.

Inasmuch as the missionaries realized the certainty of the anti-foreign uprising sooner and more adequately than the diplomats in Peking, and inasmuch as for lack of confidence in the missionary's insight the diplomats and the missionaries last summer had to undergo the horrors of the siege of Peking, not to mention the massacres of Shansi and Paotingfu, it may be pardonable for some of the friends of the missionaries now to speculate whether in this matter of dealing with China the missionaries have not again displayed the greater wisdom. To insist upon the religious equality of all claimants for office in China, to revise the civil and criminal codes and secure a less corrupt judiciary may not be as imposing a mandate to thrust upon China as the interdiction of import of arms and ammunition, the destruction of the Taku forts and the revision of treaties of commerce. But it might do vastly more to create healthful conditions of life and government in China, and work far more benefit to the future foreign residents and to the Chinese Christian converts.

Doubtless the missionaries will approve of many of the conditions which the diplomats have imposed on China, conditions pertaining more to the future external relations of the empire, and demanded by due regard to the interests of the Occident. But they will deplore the undue reliance placed on legation guards, on destruction of forts, on erection of monuments expressing contrition, etc., and the failure to utilize the opportunity to impose internal reforms calculated to make conditions of existence for the masses more equitable and opportunities for the educated, ambitious, progressive Chinese youth more numerous. Either course involved humiliation for China, but one course was sure to bring betterment. The other may, and it may not.

The Week of Prayer

For the first time since the observance of the week of prayer was begun the week marks the close of one century and the opening of another. To most of us there is a certain special impressiveness in the transition from one year to the next. How much greater this is as we pass from one century into its successor!

Our observance of the week of prayer this year should be characterized by a breadth and sweep of spiritual outlook hitherto unknown. As the century is greater and grander than the year, so the interests, hopes and aims of the one ought to surpass those of the other. Without change in character, of course, because one and all relate to the quickening of personal Christian zeal and to the promotion of the kingdom of Christ upon earth, our anticipations and purposes for the century naturally should assume more comprehensive, statesmanlike forms. It is a fitting time to realize our hitherto unused powers as Christian individuals, churches and denominations, and as one great, advancing Church of God upon earth.

It is peculiarly the time also to heed

carefully the lessons of history. Few, if any, of the past centuries have been so significant to the Christian as the nineteenth. Modifications of doctrine and of the comparative importance of doctrines, changes in the philosophic conceptions of society, and wonderful progress in science and invention have altered the attitude of the world towards religion materially. But its vital truths have a firmer hold upon human hearts than ever, its activities are more various and energetic, its confidence for the future more assured. We cannot doubt that other, possibly even greater, changes are to come as the new century itself shall slip away into the past. But for this and every coming period the lesson of the past is unmistakable, that God reigns and that his truth is to endure and to be victorious in the earth.

More than ever, therefore, the week of prayer this year should be a time of devout penitence and reconsecration, of wise planning for future service, of larger mutual good will and more loyal fellowship among Christians of every name. God is pointing his church forward to nobler destinies and it must follow his leadings boldly.

To the New Year

One song for thee, New Year,
One universal prayer;
Teach us—all other teaching far above—
To hide dark Hate beneath the wings of Love;
To slay all hatred, strife,
And live the larger life!
To bind the wounds that bleed;
To lift the fallen, lead the blind
As only Love can lead—
To live for all mankind!

Teach us, New Year, to be
Free men among the free;
Our only master Duty, with no God
Save one—our Maker—monarchs of the sod!
Teach us with all its might,
Its darkness and its light,
Its heart-beat tremulous:
Its grief, its gloom,
Its beauty and its bloom—
God made the world for us!

—J. W. Riley.

In Brief

Is this January Christian World number worth reading? Well, we will not ourselves answer that question, but when you have filled your lungs with the oxygen and the tonic contained in the ten prophetic messages for the new century, and been introduced by Mr. Whelpley to the efficient workers in our new dependencies, and traced with Professor Van Dyke the permanent artistic gains of the century, and learned about the great simultaneous mission just being inaugurated in England, and read the powerful first chapter of our new serial, and done justice by the regular departments of the paper, to say naught of special features scattered throughout its fifty-two pages, we are contented to leave with you the verdict as to the practical value of these monthly Christian World numbers. If any subscriber thinks he is getting more than his money's worth, we modestly suggest that he will help us to realize our journalistic ideals and to give him still more for his money in days to come by telling his neighbor about *The Congregationalist* and what it is trying to do for the whole Christian world.

The new year comes to us as the old year did—only one day at a time. Only in passing

moments shall we have opportunities of love and service.

We are glad to add this month to our staff of reporters for other denominations Prof. Henry E. Jacobs of the Lutheran Theological Seminary, Philadelphia, who will hereafter keep our readers posted on the important happenings in Lutheran circles.

An acre of ground at Valley Forge has been given by the owner, and another in the increasing number of historical tablets is to be erected. It will be dedicated April 23, 1901. The occasion should produce a speech equal to Lincoln's Gettysburg address.

The British and Foreign Bible Society has distributed 165,000,000 copies of the Bible, in whole or in part, during the century. Of these 5,000,000 copies were sent out during the present year—sufficient evidence that interest in the Scriptures is not declining.

Rev. Dr. Wallace D. Nutting in the *Advance* takes issue with *The Congregationalist* for having stated that "Congregational ministers are not under obligation to accept any formal creed." The National Council of 1892, on the question of ministerial tests and standing, unanimously declared "nor are our ministers required to subscribe to any specified doctrinal standards." Dr. Nutting's issue appears to be not with us but with the National Council of Congregational churches.

One of the large personalities and great educators among Baptists of this and the past generation has passed away by the death of Rev. Dr. George W. Northrup, a graduate of Williams College, who began his career as a teacher as professor of church history in Rochester Theological Seminary, and then in 1867 went to the Baptist Theological Seminary at Chicago, now merged in Chicago University as the divinity school of that institution. As president of a training school of ministers and as a teacher of systematic theology, Dr. Northrup has had a deep and far-reaching influence.

We are confident that no reader of this issue will overlook the beautifully embellished page on which appears Mr. Rankin's word of hope and incentive for the coming century. "The Golden Opportunity," as he portrays it, must appeal to every eager soul. To cherish such an outlook upon the new era is the Christian's inalienable right and duty. Pass the hopeful words on to the discouraged and the despairing. To meet the demand which will undoubtedly arise for this twentieth century salutation, we have prepared a reprint of it, in colors and gold, on plate paper and mounted on a dark bristol board, suitable for hanging on the wall, which may be ordered from our business department.

Dr. Tyler, for the last twenty years professor of American history at Cornell University, died Dec. 28, at the age of sixty-five years. He was a graduate of Yale, 1857, studied theology at Yale and Andover and was pastor of the Congregational church, Poughkeepsie, N. Y., for several years. He became a professor of English language and literature in the University of Michigan in 1867. Soon after going to Cornell he was ordained a priest in the Episcopal Church. He was the author of an excellent history of American literature and of several other volumes. Dr. W. E. Griffis, in a personal note, says, "He was one of the most popular professors in the university, and his loss to letters and history will be felt wherever our countrymen are."

No more notable change in journalism has taken place in recent years than the enlarging place given to religious thought and aspi-

ration in daily newspapers. For example, who would have expected twenty years ago to find in his morning paper such a sentiment as this concerning Christmas cheer, which we copy from the *New York Press*?

That cheer is the eternal hopefulness of a Christianity pure and undefiled. Pain will rack as of old; hunger will gnaw; death will tear the heartstrings of the living; deformities of mind and body do not flee at the word the hovels of the poor and the palaces of the rich. But above the ocean of misery abides the infinite ocean of light and love. Some time, somehow, somewhere, you, the cripple, the beggar, the bereft, the pilgrim at the gate of the unwelcome now, will feel the touch of the beatific hand, know the thrill of the assuring word of him who cannot lie.

Wu Ting Fang, minister to the United States from China, addressed the Outlook Club of Montclair, N. J., in the Congregational church last week. Dr. A. H. Bradford, in introducing him, said: "Recently in an address in New York, with clearness and courtesy, you expounded some of the teachings of Confucius and announced yourself as his disciple. We welcome you, fully realizing this fact. In that address you generously recognized the grandeur of the ethical teachings of the Christian Master, and said that your only criticism on them was that they were too lofty and noble for mortals to realize. In that statement we are in agreement with you. Only we go a step further, and trust that with divine help we may be able some time to approach ideals to which in our own unaided strength we could never attain." Minister Wu spoke on the Causes of the Unpopularity of Foreigners in China, and attributed it partially to the unwise zeal of some missionaries.

Professor Bourne is reported to have declared, at the recent meeting of the National Historical Association in Detroit, that the story that Marcus Whitman saved Oregon by his winter ride to Washington in 1842-43 is entirely fictitious and was fabricated by Rev. H. H. Spalding, a fellow-missionary of Whitman's. That Whitman came to Washington over the mountains on horseback, interviewed President Tyler and Secretary Webster, and accompanied a large party of emigrants across the plains and over the mountains to Oregon in 1843 are facts established quite independently of the testimonies of missionaries. It seems to be established, also, that he made his journey largely with the hope of saving Oregon to the United States. How far he contributed to that end may be still an open question. Professor Bourne promises further light on the subject in a forthcoming article in the *American Historical Review*. Prof. W. A. Mowry is soon to publish in a volume a history of the affair, for which he has gathered some new material.

Bishop Thoburn, now in this country, returned here hoping to secure twelve young men as volunteers for service in the Methodist Episcopal missions in India. He writes, after quite a sojourn here, to the *Indian Witness* and his subordinates in India that he has only secured five, and is not likely to secure more. He says that he has had a surprising number of applications for the service from mere youths, and from others more advanced in years without any education worth naming, without the faintest idea what it costs to learn a new language. He adds the following significant comment:

A dozen or twenty years ago I might have accepted a good many of them, but India has certainly furnished enough exhibitions of the mistaken policy of sending out young people of both sexes, to do most difficult work, who are wholly unprepared for the situation which awaits them. I suppose no less than 200 young people have gone to India during recent years to engage in missionary work, and returned again without having accomplished anything of particular value.

The day for anything but the best in foreign missions is past.

Pencilings

BY A PERIPATETIC

In a letter which Professor Huxley wrote to Dean Plumptre in 1877 he said: "I have not the slightest objection to offer *a priori* to all the propositions of the three creeds. The mysteries of the church are child's play compared with the mysteries of nature. . . . It would be a great error, therefore, to suppose that the agnostic rejects theology because of its puzzles and wonders. He rejects it simply because in his judgment there would be no evidence sufficient to warrant the theological propositions, even if they related to the most obvious and commonest everyday propositions." This is a less belligerent form of agnosticism than Mr. Huxley is commonly associated with, but even in its modified form it is dangerous and pervasive. But it is not without critics. "You have no evidence of the continuance of the life of the soul, after separated from the body," says the scientist. "Admit it frankly," says John Fiske—a philosopher as well as scientist—"If you limit the evidence to such evidence as you require in chemistry or biology. But what of it? You have not accounted for the origin of the concept, or for its persistence by such denial. There may be other evidence."

Such, in brief, was the essence of the lecture on Life Everlasting recently delivered by John Fiske at Harvard University, the same being the fifth annual lecture on Immortality, on the foundation established by Mr. Ingersoll. The size and quality of the audience was a tribute both to the theme and the lecturer. The thought of the lecturer was phrased with wonted lucidity, and the argument was cumulative in force, negative rather than positive, to be sure, in its outcome, that is to say, destructive of agnosticism rather than constructive of a new chain of evidence, but on the whole reassuring and in harmony both in spirit and thought with the religious faith that relies much on intuition and intimations of immortality. Of the Christian doctrine of the soul's hereafter there was no detailed discussion, only the implication that it is the crown of the evolution of the belief, a belief which doubtless had its origin in the mind of primitive man through his memories of dreams and his deductions of otherworldhood and power to pass without the body drawn therefrom. But a belief none the less true or precious and none the less based on fact because so humble in origin.

Like Prof. William James, the psychologist, whose lecture on this theme in 1897 furnished the first text for my pen in this column, Mr. Fiske is not disturbed by the apparent identity of soul life and brain life, he holding that it is by no means necessary to infer that when the organ with which the soul functions in this life dies the soul dies also.

Now the value which this opinion of Mr. Fiske has for one who asks for more evidence than the New Testament gives respecting the immortality of the soul is measured precisely by the degree of respect which he may have for Mr. Fiske. He can hardly dispute Mr. Fiske's competency to speak for science in view of his intimate relations with Spencer, Huxley and Tyndal. His more recent works have given him rank as a philosopher, and it would be difficult to name one using English as a medium who is doing more to support the theistic faith and restate it in the light of the knowledge of the day.

It will be recalled that Prof. Marcus Dods, the eminent scholar and theologian of Scotland, after reading Mr. Fiske's last book, *Through Nature to God*, said that he would heartily recommend it "did he not feel it to be something of an impertinence to recommend a volume which is as sure to enter human knowledge as the writings of Plato and Darwin."

The Passing of the Century

Not within the remembrance of the living has a given period of time, simply because of its time relations, enchaind the attention and touched the heart and fired the imagination of mankind in general as did the closing day, and particularly the last hours, of the nineteenth century.

The Sunday preceding was observed almost universally in the churches with sermons of a retrospective character, and pastors and Sunday school teachers sought to impress the religious significance of the passing moments to secure renewal of personal consecration and to induce decisions to enter the Christian life. From many quarters come reports of impressive and fruitful services of this character.

Monday, though a busy day in business circles, carried with it constant suggestion of the fading century. Ministers' meetings were everywhere keyed to the one note, and when night came on multitudes left their homes to spend the final hours of the century in the house of God. In scores of churches which had never before observed watch night great companies gathered, and as the old substantial hymns, like "O God, our help in ages past," or the tender strains of "'Tis midnight and on Olive's brow," were sung, and as ministers spoke solemn and uplifting words, there could not but be response from susceptible hearts to conditions that will never be repeated.

The ecclesiastical observance was as universal as Christendom. From Unitarians to Roman Catholics, from Jews to Methodists, every religious body recognized and utilized the occasion and the opportunity. When before at the solemn hour of midnight has religion come to concrete expression in such soul-stirring ways.

But while to religiously-minded persons the swing from the old to the new century possessed such deep significance, it was interesting to note that all sorts and conditions of men who make up the great human family felt the subtle yet wonderful touch of the dying century and hailed its successor with acclaim. All over the country there were celebrations of one kind and another, and hosts of people spent the greater part of the night on the street or in the parks or making their way slowly homeward. There were vast concourses at central places where special ceremonies were going on, and as midnight struck, the pealing of bells, the blowing of whistles, the booming of cannon and the blare of trumpets ushered in the infant year with royal honors.

At a quarter before midnight the exercises, under the direction of the Boston Twentieth Century Club, ushering in the new century began at the State House. Dr. Edward Everett Hale repeated selections from the Ninetieth Psalm, and offered prayer, buglers from the First Battalion of Cavalry sounded the "retreat" for the old year and the "reveille" for the new, and a chorus of 200 singers from the Handel and Hayden Society, the Cecilia and other musical organizations under the direction of Mr. H. G. Tucker, led in the singing of "Be thou, O God, exalted high," and America, and also sang an adaptation of the hymn written for the ushering in in Boston of the eighteenth century. We print below entire this hymn, written by Judge Sewall, and said by the "Bell-man," in the "Green Chamber" when the year 1700 was ushered in. Then, as at the beginning of 1901, the arrival of the new century was heralded by blasts on trumpets; in 1700 they were sounded by men on the Common, but this year from the upper balcony of the State House.

JUDGE SEWALL'S "VERSES UPON NEW CENTURY"

Once more! our God, vouchsafe to shine;
Tame thou the rigor of our clime;
Make haste with thy impartial light
And terminate this long, dark night.

Let the transplanted English vine
Spread further still; still call it thine;
Prune it with skill, for yield it can
More fruit to thee, the Husbandman.

Give the poor Indians eyes to see
The Light of Life; and set them free,
That they religion may profess,
Denying all ungodliness.

From hard'ned Jews the veil remove,
Let them their martyred Jesus love,
And homage unto him afford,
Because he is their rightful Lord.

So false religions shall decay
And darkness fly before bright day;
So men shall God in Christ adore,
And worship idols vain no more.

So Asia and Africa,
Europe with America,
All four, in consort joined shall sing
New songs of praise to Christ our King.

This poem was published anonymously, but bound up with one of Sewall's works with a long Latin title, and is alluded to in the Sewall Diary, where only three stanzas, varying somewhat from the above, are given.

Chicago and the Interior

Union Park Church and Dr. Noble

At a meeting of the church, Wednesday evening, to consider Dr. Noble's resignation, the vote was more than five to one to ask for its withdrawal and to urge Dr. Noble to remain, with an associate pastor. This means lessened duties, but will retain him in the city, where he is so much needed. During the larger part of the year it is hoped he will be able to preach Sunday mornings, conduct the midweek service, visit the older families in the congregation, attend some funerals and solemnize the marriages of those who have grown up under his eye, and many of whom have been received into the church during his pastorate. The field is large enough for two men. An associate pastor, who should have the care of the Sunday evening service, attend the young people's meetings, perform the pressing pastoral work, would find his hands full. A beginning has already been made of an endowment fund, the interest of which is to be devoted to the care and support of the building. Were all our down-town churches even partially endowed, it is believed they would do better work than at any previous period in their history.

Chicago Tract Society

Organized in 1889 and incorporated in 1898, this society has been doing a work in connection with the evangelizing of the city which few understand or appreciate. At the annual meeting it was reported that ten colporteurs had been employed during the year, thousands of visits made to irreligious homes and millions of pages of tracts distributed. These tracts have been printed in twenty-one different languages. The more important work has been among the Poles and the Bohemians, although very much has been accomplished for Germans and Scandinavians. Among the 160,000 Poles in Chicago there is only one evangelical missionary, aside from the men employed by the Tract Society. Many of these Poles are intelligent, ambitious and successful American citizens. It is said that fully one-fourth of their number have recently abandoned the Roman Catholic Church and joined the independent movement inaugurated by one of their former priests. Among the 100,000 Bohemians there are seven Protestant missions, out of which have grown two or three promising churches. They furnish a fruitful field for the wise colporteur. Recently the Christian Endeavor Societies have been contributing a portion of the salary of a man who gives his whole time to work in the Cook County Hospital. He reports many conversions and a welcome from its inmates which demonstrates the importance of his service.

FRANKLIN.

What May Be in the Twentieth Century

Bishop William Lawrence
Rev. Amory H. Bradford, D.D.
Prof. Thomas J. Shahan

Frederick H. Gillett
Clinton Rogers Woodruff
Hon. William T. Harris
Henry Demarest Lloyd

Rev. Edward Everett Hale, D.D.
Rev. Theodore L. Cuyler, D.D.
Mrs. Helen Campbell

At the dawn of a new century I have no prophecies to make, but my eye does follow a short distance along two or three rays of light that spring forth from the setting of this century.

In the Unity of Christendom 1. Christ, not dogma, not sect, but Christ, the revealer of the Father, is becoming the center of men's thought and life.

2. The great principle of evolution is breaking down the wall of partition between natural and spiritual, science and religion, and unifying our conception of the whole universe, revealing a present, living and loving God, in whom we and all creation move and have our being.

3. The shrinkage of the world, the elimination of distance, the closer neighborhood of nations, pagan and Christian, are so concentrating men that all people of all faiths and no faith may catch sight of the uplifted cross and be drawn to Christ.

4. The common sense of men, their abhorrence of waste in this economic era, and their administrative experience protest against the existence of many sects, the unseemly rivalries of village churches at home, and the bewildering array of great denominations in the face of foreign heathenism.

5. The rise, under the touch of science and the massing of populations, of the spirit of humanitarianism, mutual helpfulness and charity, is binding all workers for human good into closer bonds of sympathy, and Christ is in the midst of them.

6. A free and open study of the New Testament is revealing some historic elements and institutional principles which, in the emphasis of individualism, have been concealed or not taken at their full value.

Again, I repeat, Christ is more than ever the center of men's life and thought. These rays and others point to a deeper and closer unity. Ecclesiastical councils will legislate towards unity of organization; Christian bodies here and there will draw together, absorbed into each other, and thus create a body finer than all the parts. Which Christian bodies will become unifying centers, who can say? Perhaps each of us would name his own.

Of one thing we may be sure: that, as Christ is life, it will only be by life at the center and in the heart that the body of Christ, the church, can be held together and continue a living and united organism. Christ in the life and a life in Christ are the first conditions of Christian unity in the twentieth century.

WILLIAM LAWRENCE, *Bishop of the Episcopal Church of Massachusetts.*

In the Protestant Church We can read the future only in the light of the past. A study of the history of the church in the nineteenth century suggests certain probabilities for the coming century. I venture to think that there will be progress along the following lines:

1. Christian thought will make large discoveries in the sphere of the spirit. The veil which separates the seen from the unseen is getting thinner every year, and what is now only a vague hope, during the next century, very likely, will be scientifically demonstrated, and the "spiritual universe" will be as evident as the material.

2. The church in the new century will emphasize the brotherhood of man as it never yet has done. It must do so to retain its hold on the people. This was the Master's test of discipleship and it can never be outgrown.

3. The missionary enterprise will be greatly extended, but there will be more emphasis than now on the training of native workers; and the truth in all religions will be more fully recognized and made the starting point for future effort. The Missionary Conference in New York showed that the wisest missionary leaders already see that the work of the future must be along these lines.

4. Ecclesiastical systems will become more independent in matters of doctrine, but more closely organized in their plans for aggressive activity. The local churches will decide for themselves creedal and liturgical questions, while there will be more co-operation in missions at home and abroad.

5. The local church as an organization will be less an "institutional" than an interpreting church. Individual Christians will put more stress on the importance of service, but the church, as an institution, will be the interpreter to humanity of the moral motives needed for the performance of all duties.

6. There will be gradual growth toward Christian unity, and sometime that will be realized by natural processes which could never be achieved by force.

7. Finally, I believe that we are approaching an entirely new apprehension of the spiritual leadership of the race; and that the time is not far distant in which we shall dare to trust the Spirit of Truth to lead all the pure in heart. The twentieth century will not outgrow Jesus Christ, for he is "the contemporary of all ages," but it will have its own way of interpreting his message and manifesting his life. What that interpretation and that manifestation will be are hidden from us, but they will be known by our children's children.

AMORY H. BRADFORD, *Pastor First Congregational Church, Montclair, N. J.*

In the Roman Catholic Church

From the Roman Catholic point of view it is not hard to forecast the workings of religion in the twentieth century. The Catholic Church, being the Spouse of Jesus Christ, and holding fast to his divine promises of continuous and immediate presence, aid and comfort, will pursue the path that she has trodden since her foundation. She will maintain her office and calling as Custodian, Witness and Interpreter of the revelation of Jesus Christ; as the ordinary dispenser of his saving graces; as the divinely accredited religious teacher of mankind; as the loving guide and director of humanity through the mazes of the new social problems that are pressing for solution. She will also continue to perform the mystic function of martyrdom—the endless witnessing unto Jesus Christ—and will, therefore, undergo the usual sufferings from those "elements of the world" that are opposed to him. She will be mindful of Isa. 58: 1: "Cry, cease not, lift up thy voice like a trumpet and shew my people their wicked doings, and the house of Jacob their sins." Therefore she will continue to assert, through her Head and her priesthood, the divinely-set-duty of Unity for all Christians [John 18: 21] and to reprobate all schisms and heresies that have rent the seamless robe of Christ.

There are dawning signs that the Holy Spirit will quicken again in all Christian minds the original common sense of Unity, and persuade all earnest religious hearts to put aside the errors and prejudices of the past. If all the secular forces of wrong and injustice can combine before our eyes in ever-growing strength, it would seem that the first duty of Christians ought to be the re-establishment of unity among themselves, since a house divided against itself must finally collapse.

PROF. THOMAS J. SHAHAN, *Catholic University, Washington.*

In National Growth and Service

Our service to the world and civilization in the past has been indirect—rather an example and an inspiration than a conscious and intentional influence. Our avowed policy has been to segregate ourselves, and we have been devoted to self-development politically and commercially. But despite our intended exclusiveness, we have probably exerted more influence on the current of the past century than any or all other nations. We can no longer be unconscious of our power, nor can we, from present appear-

ances, longer aim at isolation. We have planted ourselves in Asiatic waters and have begun to act a part in what promises to be an early and important phase of the century's history—the awakening of the immured East. We have shown that the headlong pursuit of wealth and novelty has not emasculated us, and that we are strong in war as in peace. We have entered on equal terms into the concert of Powers. Until recently, we have been a world Power through the unpremeditated and unacknowledged influence of our institutions. Now we are a world Power by conspicuous foreign activity and by universal consent. There lies the danger and the opportunity of the next century.

Our aim and hope should be that the active entrance on the world's stage of the young republic should herald a policy of peace and a champion of justice. This sounds rather grandiose and impractical, but, in profession at least, that was our attitude in the last war. Can that be hereafter our governing principle? I do not believe that pure altruism is a safe rule for any nation's permanent guidance. It is not for that governments are instituted, and it must lead to failure or hypocrisy. But we are so fortunately placed that there opens before us a vast field of international usefulness by following a policy of enlightened selfishness. Universal peace and universal development appeal at the same time to our nobler instincts and to our selfish interests. We have confidence that in all lines of competition we can protect ourselves. We ask only "a clean hearth and the rigor of the game." Therefore, in the international arena, it is at once politic and altruistic that we should throw our influence for fair dealing and for peace. We could bring into international councils an influence as refreshing and invigorating as a mountain breeze, and which would certainly gather strength as it was appreciated.

The great goal of the future in the relations of states is the abolition of war, with its necessary barbarity and expense and unfairness—the substitution of reason for brute strength. That result has been attained in private life by public opinion, and will doubtless be reached sometime in international life. No nobler ambition could actuate the United States. Already it has taken the lead and accomplished something. It is well fitted to prosecute such a cause. Easily the leader, almost the dictator, on this continent, it is comparatively safe from attack and has little reason to fear war, so that advocacy of peace will not be attributed to mere selfishness.

Having a giant's strength, let us not use it as a giant. On the contrary, the service of this nation to humanity in the coming century seems to me clearly along the lines which we have so publicly proclaimed during the past five years—that we will mingle in the world's contests for mercy and justice and not for aggrandizement; that we will be propagandists of liberty, not, like the French Revolution, by force of arms, but by the silent pressure of example; and that we will keep in view that glorious goal where wars shall be no more and the outbreak of national animosities shall find their grave in courts of justice.

FREDERICK H. GILLET, *House of Representatives, Washington, D. C.*

In Municipal Life The city's growth in power and influence will symbolize the twentieth century as the growth of the state has symbolized the nineteenth. The one represents intensive development; the other extensive development. We have had a century of expansion, or extensive cultivation. We are to have a century of intensive cultivation. This means the exaltation of the city; the purging, cleansing and development of city government. The growth has been so rapid in extent that but little heed has been paid to details. Now we must perforce transfer the emphasis from world politics to city politics and the results will be on the whole more beneficial than if the reverse were true.

The world has tried the development from cities to states and did not succeed as well as it might. Athens and Rome were the centers of great movements, but politically failed. The systems were overbalanced; and disintegration followed. We have outlived and overcome troubles arising out of this state of affairs and we have gone about the problem of organization and co-ordination in another way. Whether it will be any more successful it is not possible to foretell; although the present prospects are favorable. The city of the twentieth century will occupy a place that the city of the nineteenth century did not and could not from the very nature of the case. It will dominate the situation. It will attract the attention of constructive statesmanship and will represent the greatest factor for efficient government.

CLINTON ROGERS WOODRUFF, *Philadelphia, Pa.*

In Educational Progress We may judge from educational enterprises that are now begun in this country that the new century will see a great increase in the average amount of schooling received by the people. The average now amounts to five years. It is likely to amount to twelve years before the close of the twentieth century.

The average length of the school session is 143 days. It will approach, if not equal, 200 days when the present villages have grown to cities and when all the rural populations have villages near them. Only 8,000 in the million of population at present attend high schools or other schools of equal rank with high schools. If the present rate of increase continues for some fifty years there will be 20,000 in the million of population enrolled in high schools. In colleges, universities and professional schools there are now 2,000 in the million of population. The number has doubled in the last thirty years. It is likely that it will double again before the middle of the new century.

All these things depend largely upon the increase of the country in the production of wealth. While the production of wealth by the United States in 1800 could not have been more than 10 cents a day, it had increased, thanks to the application of steam, to 30 cents in 1850, to 44 cents in 1880 and 52 cents in 1890. It is likely that with electricity as a means of distributing force, water power and steam power may come into such general use that with improved machinery the annual production at the end of the twentieth century will be \$2.50 a day. This means wealth for the average of the people. The greatest need for improvement in education is occasioned by the existence of the slum. The slum grows with the increase of city growth, and in 1800 three per cent. of the population, in 1890 thirty-three per cent. of the population was in cities. Ninety per cent. of the population will become urban by the end of the next century, especially through the instrumentality of rapid transportation. The great improvements in education will be applied to the slum, and not only letters but industry will be taught to the children of the weaklings of society—the weaklings in thrift, the weaklings in morals and the weaklings in intellect.

Somewhat similar to the slum problem is the problem of managing new populations that have never developed local self-government, for instance, like our recently acquired possessions. It is my firm conviction that we shall make limitations in our suffrage requirements either in literary or property qualifications or both. A great deal more stress will be laid upon the school, and the school will enlarge its curriculum so as to train in industries as well as letters. These briefly indicate in my mind the important lines along which educational progress will move in the next century.

WILLIAM T. HARRIS, *U. S. Commissioner of Education.*

In Philanthropy I once heard a well-informed clergyman, who is now a distinguished bishop in the Methodist Church of America, say of our New England churches of all communions that they are quite well organized for purposes of worship, that they do something on Sunday for education, that they are interested to a certain extent in hospitality, but that they are not organized at all for charity.

I think that this is true and I do not think it will be in the coming century. I think that fifty years hence the same sort of people who are now glad to live within the range of the charities of a well-conducted hotel will be glad to live in the neighborhood of a church. I think that every church will understand the best way to open the eyes of the blind and the ears of the deaf and to proclaim the good tidings of God to those who need them.

I think there will be less sickness in the world than there is now, because organized society, the state, controlled by Christianity, will care for health as we do not yet care for it. Sickness will be well treated in small hospitals, not badly treated in crowded homes. Gradually the world will look on the abolition of sickness, the abolition of pauperism, the abolition of crime as being enterprises quite as sure of success as was the abolition of slavery.

EDWARD EVERETT HALE, *Boston, Mass.*

In Temperance Reform Like Patrick Henry, I have no other light by which my feet are guided than the lamp of experience; and as a veteran laborer in the temperance reform I earnestly hope that its advocates in the twentieth century will profit by the lessons taught in the nineteenth. During the first half of the last century—especially from 1830 to 1850—the chief efforts were directed against the use of intoxicants. The pledge of total abstinence was a prominent measure; and the eloquence of the foremost advocates of the cause, like John B. Gough and Dr. Jewett, was aimed at the drinking usages. A widespread success was the result. The demand for liquor was vastly stopped.

After the enactment of the "Maine Law" in 1851, the warfare gradually became directed against the sale of intoxicants; and during the last decade it has been chiefly an active crusade for the suppression of the saloons. A political Prohibition party, organized thirty years ago, has never elected on its own tickets a dozen members to state legislatures; and at the recent presidential election it cast only about three per cent. of the total vote in the United States. Evidently the twentieth century will not be long enough to bring decisive victory on those lines. Short cuts in moral reforms are about like short cuts in making money or educating ministers.

Our success during the new century will depend, in my humble judgment, on the following methods and measures: (1) Unless people are educated and influenced not to use intoxicants, all legal attempts to prohibit their sale can achieve only a very limited success. (2) Pulpits, parents and schools (Sunday and secular) must do most of this educating. (3) The Church of Christ must fight the drink evil (which often means the damnation of souls) just as it fights theft, profanity or adultery. (4) The license system, a clumsy attempt to regulate a public mischief, ought to be abolished altogether. (5) Corporations and all employers ought to require abstinence from intoxicants as essential to secure employment. (6) "Coffee-taverns" and other social resorts where ardent spirits are excluded are available antidotes to the rum saloons among the laboring classes. (7) Every state should give to every town the right to close up, by popular vote, every drinking haunt within its borders. If the twentieth century works these seven levers, it will give a mighty lift to the temperance reform.

THEODORE L. CUYLER, *Brooklyn, N. Y.*

In Home Life We have called this nineteenth century just passing from us a material century, yet, as its last hours strike and we sum up its final significance, it is certain that in no day since time began has man come so close to the heart of things. On one side is the record of greed, tyranny, lust for place and power, barbarism that denies civilization, outrage and crime unspeakable. Yet side by side with giant evils has grown a knowledge that must soon wipe out the possibility of their repetition. Education of hand and brain together; education in a type of spiritual knowledge, clearer day by day, is the answer to all prophecies of evil to come. The era of true co-operation has already dawned. Science, only a generation ago counted almost purely materialistic, is showing itself one with spiritual law. The unseen forces are more and more at our command. The conception and grasp of divine laws and of these unseen forces are more and more a part of human thought. The kingdom of God on earth is less and less a dream. The Christ is here, his real mission and nature never so truly defined or so dear to the soul of man. "The end of the nineteenth century leaves man face to face with God." Love is entering in, and with it all knowledge that redeems.

It is this knowledge that will reconstruct the home, as to which most external facts are to alter. The domestic service question will naturally be solved as New Zealand has begun to show the way—in municipal as well as state labor bureaus, with training schools and expert and graded service, the servers having their own life under better conditions than any at present possible. All physical surroundings will be perfected, the relation of the home to the state infinitely better understood and the home relating itself far more closely to public life, while becoming at the same time far more really protection and development for the individual. Out of this steadily perfecting home will come better economic and social conditions—a truer, more rounded education for all, nobler literature, steadily advancing scientific research into all that can make life better worth living, truth and loyalty in human intercourse, gladness.

HELEN CAMPBELL.

In New Applications of Democracy Early in this century a well-known citizen of Boston will perfect his invention for the conversion of carbon coal directly into electricity without the use of fire. He has already made a laboratory success of this; he will make it an industrial and commercial success. There are countless millions of money already committed to the enterprise and dancing attendance on his genius. This invention will make every ton of coal thirty or forty times as effective as now; our annual product of some 200,000,000 will become the equivalent of 10,000,000,000. The "industrial revolution," as Toynbee called it, which came from the conversion of water into steam, will be but a summer shower to that following the changing of coal directly into electricity. The millionaires who own the patents for this magic wand will own the keystone of the foundation arch of every fortune and every industry. A score of men will become the masters of society.

This will be the turning point. The social alarm now gathering in the middle-class heart will overflow and the social revolution will be the due evolutionary successor of the industrial revolution. Equal industrial power will be as invariable a function of citizenship as the equal franchise. Power will flow in every house and shop as freely as water. All men will become capitalists and all capitalists co-operators. The working day will be shortened far beyond the eight hours day dream. Leisure and independence will become rights as universal and commonplace as the abolition of serfdom. The people will have the time and freedom to be democrats.

Women, released from the economic pressure which has forced them to deny their best nature and compete in unnatural industry with men, will be re-sexed. The thrift-infanticide, which would depopulate the world, will itself be prevented—the more people, the more brotherhood and the more wealth; life will be more prized than the conventionalities; all motherhood will become immaculate, every child legitimate and every father responsible. The smoke nuisance in the cities will be abolished, and so will the cities themselves. The new rapid transit, making it possible for cities to be four or five hundred miles in diameter and yet keep the farthest point within an hour of the center, will complete the suburbanization of every metropolis.

Every house will be a center of sunshine and scenery, and every school a garden school. The population will be educated back to their old home—the soil. The great political word of the twentieth century will be empires—Russian and American. They will achieve unity brutally, to the great grief of those professors of love who have made a private luxury of brotherhood instead of getting on the road with it ahead of the professors of lyddite. But as we have so often seen in history, the unity of the peace of the people will follow the unity of brutality—*Pax Romana, Pax Britannica, Pax Humana*. As at the beginning of the last era, so at the beginning of this; imperialism will build the roads on which will travel the new gospel that will destroy imperialism.

HENRY DEMAREST LLOYD.

O Living God

A HYMN FOR THE NEW CENTURY

BY REV. LUCIUS HARRISON THAYER

O Living God, whose ways of old
All human thoughts outrun,
In awe we praise thy majesty
For all thy centuries done.

O Living God, whose cloud and fire
Leads on dull sons of earth,
With thanks we own thy patient love
That brought the soul to birth.

O Living God, who through thy Son
The centuries new hast made,
In hope we face the coming years,
Through Christ made unafraid.

O Living God, whose spirit wise
All human skill inspires,
Kindle our souls for Christ's new age,
With truth's most holy fires.

O Living God, whose wondrous life
Fills all eternity,
Serve well thyself through us in time,
Then let us dwell with thee.

William Newton Clarke, an American Theologian

BY REV. HERBERT A. JUMP

In the catalogue of Hamilton Theological Seminary, a Baptist institution located at Hamilton, N. Y., in the program of instruction appears this modest announcement: "Professor Clarke, Middle Year, Three Terms—Christian Theology." The words seem commonplace enough, but to many a graduate of Hamilton Seminary they stand for a new epoch in his religious life and a new insight into the meaning of spiritual religion. They remind him that once he knew a prophet.

It has been my privilege to know Dr. Clarke as a friend, to attend his classroom lectures, and to live in a town that has felt throughout its life the impress of his character, so I may perhaps be entitled to write somewhat informally of him. Rich and stimulating as are Dr. Clarke's books, they scarcely more than suggest the largeness and winsomeness of the author's personality.

When I arrived in Hamilton to take up the pastorate of the Congregational church almost the first words spoken to me were, "One of the best things about Hamilton you will find to be Dr. Clarke." The expression was significant, for he does belong to the whole town. Hamilton is pervaded with him. Church members of every name and non-church members all unite in testifying their love for one whose Christian character is as commanding as the sunshine. For a number of years Professor Clarke was pastor of the Baptist church in Hamilton and only in 1890 became connected with Hamilton Seminary. He still preaches from time to time (for he loves to preach), and his sermons are regarded as events to be eagerly anticipated. "Dr. Clarke's preaching is all right," commented a college student, "he'll tell you your faults just as quick as he'll tell you your virtues."

No one can remain long in Dr. Clarke's company without being struck by the wide range of his interests. He touches the world at many points; he is broadly, magnetically alive. "Anything that will humanize the theologian," he once re-

marked, "is a gift from heaven," and of such gifts he himself possesses a generous supply. He is a musician, regularly playing the organ for morning prayers in the chapel, and a recent edition of the Baptist hymnal contains tunes of his composition. He is intimately acquainted with classical and current literature, using it most happily to illustrate his teaching. "Every Christian minister ought to read George MacDonald's Robert Falconer," he said one day; "he will understand then something of what it means to be a Saviour." And frequently, cropping out to brighten the discussion, or to put a smiling end to a debate that has become too heated (for he encourages free speech in the classroom), will appear his delicious sense of humor, as keen as it is kind.

For instance, he tells of the minister who prayed for his run-down church: "O, Lord, we know that notwithstanding our shortcomings thou wilt not remove this candlestick from its place, but wilt water it that it may bring forth fruit an hundred fold." At another time, when advising his students always to keep their minds open to new truth, he added, "A great many men think they keep their minds open, but they keep them open with a weapon sticking out the door."

Dr. Clarke has a working familiarity with his Bible such as is possessed by few ministers. When a student has quoted, without locating, a passage having reference to the subject under consideration, the chances are that Dr. Clarke will immediately from memory assign it to its book and chapter, frequently giving the number of the verse; follow this information with a criticism of the incorrect translation of King James's version, meanwhile discussing the Greek verb involved; then in a few sentences remind us of the context and the circumstances under which the passage was written; and have his exegesis complete before most of the class have found the quotation in their Testaments.

But he is more than a close student of the Book; he studies mankind in all its struggles, perplexities and temptations. His theology has been strained through a deep experience. "Gentlemen, I've entertained in all sincerity myself, at some time or other, most of the views on theology I am trying to get out of your minds." And what he has not learned from himself he has come to know through the varied contact with life that is the privilege of the successful pastor. Especially has it been his lot to deal with minds troubled by the theological unrest of the times, but, significantly enough, the testimony of his experience is hopeful rather than pessimistic. "There has been more clean, helpful thinking in theology," he says, "during my lifetime of fifty-nine years than in all previous centuries since the time of Christ."

The power of "clean, helpful thinking" is what Dr. Clarke aims to develop in his pupils. He asks no one to accept his views "until they can't help it." He never browbeats with a show of authority, creedal, Scriptural or ecclesiastical, but appeals solely to one's God-guided inner sense of truth. Religion to him is a matter of "realities." The oft-repeated question on his lips is, "Isn't this so?" and by him that emphatic monosyllable is made to contain a vast meaning.

The Holy Spirit is leading the race's thought, Dr. Clarke believes, away from the cumbersome machinery of human contriving into the majestic simplicity of God; and that too by a method which is evolutionary rather than iconoclastic. Hence as a coworker with the Spirit Dr. Clarke employs the same method and works ever constructively. "Never should a minister weaken a man's sense of reverence, however much he tries to give him worthier objects for his reverence," is a principle of his classroom work.

With all his breadth of interest, genial humor, exegetical acumen, large prophetic vision, love of reality and constructive rather than destructive temper, Dr. Clarke is pre-eminently a simple minister of Jesus Christ. To many a student during the last ten years that recitation room in Eaton Hall, with its windows opening significantly to the morning sun has become a holy place; it was where God spoke to him unforgettable words through lips of fire. Every lecture hour is opened with devotional reading, but most memorable are the times when the scientific investigator in theology sitting behind the desk at the head of the room fades away and in his stead speaks the preacher, the man with a gospel of a glorious redemption, another Paul pleading for emancipation from the bondage of the letter and entrance into the liberty of the spirit.

No one who was present will ever forget the day when the topic under discussion was the atonement, and petty questions had been coming in thick and fast asking precisely *how* and *how much* penalty could be remitted, and whether it could be remitted at all, until Dr. Clarke suddenly brought the discussion to an end, paused for an impressive moment and then, leaning over his desk, entertained his students with an eloquence passionate in the power of a mighty conviction: "Don't think, young men, that you can understand Christ's dying love with your intellects alone; don't attempt to put the atonement into algebraic terms. Let it master your heart. Let the cross move your soul. Strive to save some sinner yourself; then, and not till then, you'll learn the meaning of Calvary."

In the introductory chapter of *The Christ of Today* Dr. George A. Gordon in 1895 described an ideal of the coming theologian, of him who should arise to give epoch-making expression to the new religious thought. A growing number of those whose thinking has been clarified and inspired by Dr. Clarke are asking themselves, Has not that "coming" theologian already come, and does he not teach theology in Hamilton Theological Seminary?

The following are a few representative sentences culled from my note-book and originally uttered in the classroom discussions. Dr. Clarke has the gift of epigram, and truth gleams and sparkles under his touch.

What God *is* makes ethics, not what he *does*. Christ is not Saviour to the exclusion of God's being Saviour.

'Tis an infinitely greater thing to become a little child than to be a little child.

God's infinity does not remove him from man, but wraps him round man.

The great temptation to the preacher is to think he has holiness because he loves it.

Christ's Church is not a widow, but a bride. Death is not ceasing to be, but ceasing to be a body.

The Progress of the Church

Events and Tendencies as Seen by Representative Men

The Lutherans

BY REV. HENRY E. JACOBS, D. D.
Professor Lutheran Theological Seminary, Philadelphia, Pa.

The Lutheran Church, while very weak in New England, where it is represented almost entirely by feeble Swedish and German congregations, is one of the most numerous religious communions in this country. Its strength is in the Middle and Western states. According to the census of 1890, it was the first in number of communicants among Protestant denominations in Illinois, Wisconsin and the Dakotas; the second in Pennsylvania, Maryland and Nebraska; and the third in New York and Ohio. In Chicago it was equal to the Presbyterians, Methodists and Episcopalians combined. The statistics for 1900 give 6,710 ministers, 11,123 congregations and 1,065,878 communicants—a gain of 53 ministers, 22 congregations and 95,744 communicants over the preceding year.

The earliest Lutherans were among the first settlers of New Amsterdam, in the second decade of the seventeenth century. The Swedish settlement on the Delaware, under the patronage of Oxenstiern, beginning with 1637, brought many more, among whom flourishing congregations were established in the neighborhood of Philadelphia, which, with the inevitable change of language, were absorbed nearly a century ago by the Protestant Episcopal Church. With the Palatinate emigration, from 1708, first to eastern New York and after 1712 mainly to Pennsylvania, the German Lutheran element was firmly planted. In Henry Melchior Muhlenberg, who arrived in 1742, these churches were given a leader of truly apostolic spirit, under whom they were organized and an important beginning made in all departments of church work. Nevertheless, the nineteenth century opened with only about 25,000 communicants enrolled, and without either a college or theological seminary. The emigration from Germany, Sweden, Norway, Denmark, Finland, the Baltic provinces of Russia and Iceland has brought hundreds of thousands of communicants since 1850. Lutheran pastors are preaching the gospel in this country in eight or nine languages.

Most of the congregations are united into synods, and these again into larger organizations. Of these the chief are: (1) The General Synod, organized in 1820, with its strength chiefly in Pennsylvania and Maryland, using, with relatively few exceptions, the English language. This body has nearly 200,000 communicants, with its chief educational centers at Gettysburg, Pa., and Springfield, O. (2) The General Council, organized in 1867, almost equally divided among English, German and Swedish congregations, with its main strength in Pennsylvania and New York, besides comprising nearly all the Swedish Lutherans in the West, and reporting over 370,000 communicants. (3) The Synodical Conference, composed almost exclusively of German congregations, organized in 1872, and having over 581,000 communicants. The influential

Synod of Missouri, extending all over the United States and into Canada, contains four-fifths of this body. (4) The United Synod of the South, composed of the synods that were separated from the Northern churches by the Civil War, and reorganized into the present body in 1886. It is still more thoroughly Anglicized than the General Synod, and numbers less than 40,000 members. Beside these, the Joint Synod of Ohio, the German Synod of Iowa and the United Norwegian Synod have almost the proportions of the so-called general bodies.

The Unaltered Augsburg Confession is universally accepted as the confession of faith. There are differences with respect to the degree of rigidity with which this confession is subscribed, as well as concerning the acceptance of the other confessions of the Lutheran Church. For the last ten years all the bodies above mentioned, except the Synodical Conference, have co-operated in the preparation of a common order of public service and in other movements that testify to their common interests. While to an outsider the various divisions of the Lutheran Church may seem discouraging, a consideration of the fact that its people come from many nationalities and state churches, and represent different degrees of adaptation to American surroundings renders the fact that they have gathered around only a few centers most gratifying, and inspires the hope of more thorough organic union.

The Methodists

BY D. D. THOMPSON
Assistant Editor Northwestern Christian Advocate, Chicago

As the end of the century approached renewed efforts were made by the various bodies to complete their twentieth century thank-offering funds. The Wesleyans of England so nearly secured their million guineas (\$5,000,000) that there is little doubt of their success. Every member of the church seemed desirous of signing the "historic roll" and making a contribution to the fund, and the leaders of the church have been inspired with the hope that the queen herself will yet attach her signature to that document, destined to be one of the treasures of the church. Other bodies have been zealous in collecting funds and securing pledges. The thank-offering contributions of the Methodist Episcopal Church now amount to nearly \$9,000,000. Even the women's organizations are actively at work, and at the recent national meeting of the Woman's Home Missionary Society it was announced that of the \$200,000 thank-offering fund the society is raising over \$150,000 were already pledged.

The \$20,000,000 thank-offering of the Methodist Episcopal Church is nearly half raised, with one more year to complete the offering under the original plan. That plan, however, made no provision for a thank-offering for missions, either home or foreign. The General Confer-

ence, at its session in Chicago in May last, by special enactment made missions a suitable object for the offering, but as it was not included in the original program a special appeal has been made by the missionary society during the past month to the church for a \$2,000,000 thank-offering collection for 1901. This does not mean that \$2,000,000 in addition to the usual annual collection for missions is asked, but an excess of about \$800,000. This sum, if secured, will be sufficient to pay all debts on mission property in foreign lands, and to erect needed buildings for schools, orphanages, hospitals, printing presses, etc., for the first half of the new century.

The missionary society has decided to rebuild the Methodist mission building in Peking destroyed during the Boxer uprising. This action was taken in response to a cablegram from Bishop D. H. Moore requesting an appropriation of \$100,000 for the purpose.

Both the Wesleyan Church of England and the Methodist Episcopal Church have taken steps for the issue of new hymn-books. The Methodist *Times* of London requested its readers to send it their choice of hymns for the new book, and within a few weeks received 25,000. The new hymnal for the Methodist Episcopal Church will contain, by order of the General Conference, about 600 hymns, ten per cent. of which may be new. The new book will therefore consist chiefly of selections from the old hymnal, but it is expected that there will be such a readjustment as will bring familiar hymns and the familiar tunes to which they have been sung together. The committee chairman to prepare the new hymnal is Prof. S. F. Upham of Drew Seminary. The committee will hold its first meeting in New York city, Jan. 22.

The Baptists

BY REV. O. P. GIFFORD, D. D.
Pastor Delaware Avenue Church, Buffalo, N. Y.

The Baptist Congress is eighteen years old. It has survived ridicule, argument, opposition, and won for itself an honorable place in the Baptist denomination and the religious world. It had its origin in the conviction that open debate is better than repression on religious questions. Change of mind will come with the coming years; change of mind develops differences of opinion; these should be settled in open court without prejudice. The congress is not a pasture for exercising unharnessed beasts of burden, nor a side track for blowing off steam, nor a volcano for the harmless relief of pressure, nor a hospital for the cure of mental appendicitis, but a meeting place of many men with many minds for free discussion and adjustment of differences. It is far better to think aloud and in the presence of friends than in silence because afraid to speak. New points of view on old truths and new applications of old principles are always demanding attention.

The congress held its sessions this year in Richmond, Va., and discussed The Ritschlian Theology, The Trust, Christ's Work in Reconciliation, Roman Survivals in Protestantism, Weak Points in the Baptist Position and Child Nurture in Baptist Polity. The range of subjects shows the "burning questions" in the Baptist denomination. Questions that are burned out are left to the rubbish heap. The papers and addresses are printed in a volume and show the probable storm centers. The congress has no legislative power.

The Illinois campaign is attracting wide attention. There are nearly 600 Baptist pastors in Illinois. At the annual association Dr. Myers of Chicago, a successful evangelistic pastor, proposed a state evangelistic campaign. A committee was raised and steps taken to secure the co-operation of all the pastors. Meetings, addressed by leading pastors, have been held in the strategic points. The movement has already outgrown Illinois and entered Wisconsin. A concerted vigorous movement on the part of all the churches of a state must result in a quickening of the spiritual life and an increase of members. The political leaders plan and carry out campaigns of instruction and arousing; the churches deal with the same human nature. Let us pour the golden metal of truth into the molds set and waiting for us.

The University of Chicago has had a Merry Christmas. Its patron saint, John D. Rockefeller, has remembered it with a gift of \$1,500,000, bringing his total gifts well-nigh to \$10,000,000. A most wise and sensible use of trust funds. With a congress where we can speak our minds freely on all subjects, with a revival spirit arousing the churches and seeking the world, with great universities pledged to the search for and teaching of truth, the Baptists enter the new century full of faith in God and hope for men.

The Presbyterians

BY REV. TEUNIS S. HAMLIN, D. D.
Pastor of the Church of the Covenant, Washington

Early in December all eyes turned to Washington to observe the committee on the creed, which was in session for four or five days. The meetings were secret, but at social gatherings members of the committee talked of their work with some freedom. It became understood that eight members—just one-half—favor a new substitutionary creed, that four desire no change, and that the remaining four desire some form of revision, with a supplemental, explanatory statement.

The chief business of the committee, however, is to learn the mind of the church in the premises. This is overwhelmingly for some change within Calvinistic lines, and with additions, or new statements, as to the love of God, the person, office and work of the Holy Spirit and the church's duty to evangelize the world. The committee unanimously agreed to recommend to the General Assembly that some revision or change be made in our confessional statements. Substantial, but not final, agreement was

reached as to the method of preparing changes embodying both revision and supplemental statement, but the determining of the whole matter was deferred to a subsequent meeting, to be held at Washington, Feb. 12.

In common with other denominations, the Presbyterian Church is trying to utilize the sentiment attending the opening of the new century. The last General Assembly provided for a "special memorial fund for the endowment of Presbyterian academic, collegiate and theological institutions, for the enlargement of missionary enterprises, for the erection of church buildings and the payment of debts upon churches and educational institutions and for the other work of the boards at the option of the donors." A concerted effort in this direction is now under way, though the movement is to extend to Dec. 31, 1901. Rev. C. A. Dickey, D. D., the moderator of the General Assembly, has been released from all local duties in Philadelphia and for six months will devote himself exclusively to this work.

One object of special interest is the large reduction of the debt on the mission building, 156 Fifth Avenue, New York city. This building has been the occasion of much unfortunate controversy, the details of which need not here be given. It has become, however, a lucrative property, beside furnishing free room to the Boards of Home Missions, Foreign Missions and Church Erection. A liberal offer is now made, contingent upon the church at large giving an equal sum, and no pains will be spared to meet the conditions. Probably no other feature of the Twentieth Century Fund will do more to promote Presbyterian church extension both at home and abroad.

In the aspiration and effort for a universal revival of religion we are acting in heartiest sympathy and co-operation with all other Christians of every name.

The Episcopalians

BY REV. EDWARD ABBOTT, D. D.
Rector St. James Church, Cambridge, Mass.

What is generally understood as the Fond du Lac incident has passed into history, but the issue remains to be seen. The *Churchman* and the *Church Standard* have taken up the matter with vigor and some sharpness, the latter especially, both papers in strong condemnation. The *Southern Churchman*, whose temper is "evangelical," takes the same view, while the *Living Church*, as might be expected, is warmly apologetic. Time was when the *Churchman* would have been non-committal, but now its voice has no uncertain sound.

The two main points under discussion are (1) the vestments worn by the attending bishops, and (2) the form of service printed and circulated. With respect to the vestments, it may be a surprise to some to learn that there is no law whatever in the Episcopal Church regulating the apparel of a clergyman in the conduct of divine service, with the single exception of the rubrical words, "decently

habited," and the directions for the vesting of a bishop in the act of his consecration. Any minister of this church may, so far as law is concerned, wear anything he pleases in divine service, or, if he pleases, officiate in his shirt sleeves. There is absolutely nothing but taste and custom to regulate his attire. There is no law against, any more than there is any law for, a bishop wearing a miter, or a cope, if he chooses to, and as a matter of fact two of the earliest bishops of the American church wore miters, and that of the first bishop of Connecticut is preserved in the archives at Hartford. Whatever may be the differences of taste, and whatever may be the prevailing customs, Bishop Grafton and his associates at Fond du Lac undoubtedly had a legal right to dress as they pleased.

When it comes to the form of service used the case is different. The Episcopal Church has a form of "ordaining or consecrating a bishop," and no bishop of this church can be lawfully ordained or consecrated as such except in compliance with that form. If it can be shown that the form used at Fond du Lac was other than this then the consecration was certainly illegal and void. It is asserted, on the one hand, that the form used at the Fond du Lac consecration, while imitative of the Prayer Book service, was flagrantly at variance with it in spirit if not in details, and amounted in effect to the substitution of a spurious for the genuine article, and so was a fraud. On the other hand, it is claimed that the Prayer Book form intact was inherent in this temporary document, and that the additions were in the nature of glosses, which did not impair the virtue or the integrity of the canonical service. Here is a delicate and interesting question, and if there are any who choose to bring it up at the next General Convention there will undoubtedly be trouble before it is settled.

The death of the Right Rev. Dr. Charles R. Hale, bishop coadjutor of Springfield, province of Illinois, with residence at Cairo, removes a rather unique figure from the bench of American bishops. A man of strong Oriental tastes and some Oriental connections, he had acquaintance and prolonged correspondence with men of the eastern churches, had done much to further a friendly understanding between those bodies and his own, indeed had come to be regarded as a sort of connecting link between the two. He was one, probably, who looked with favor upon the paraphernalia of the Fond du Lac consecration because of the impression it would be likely to create upon the Greek ecclesiastical mind.

At an impressive memorial service for the late Thomas G. Shearman of Plymouth Church, Brooklyn, held last Sunday evening in that church, tributes to his memory were paid by William Lloyd Garrison, Henry George, Jr., and other social reformers, particularly those strenuous in advocacy of the single tax, of which system Mr. Shearman was an ardent champion. Dr. Lyman Abbott, in a letter expressing his regret at inability to be present, said of Mr. Shearman that he was "remarkable as a layman for his knowledge of modern Biblical scholarship," and that he was "a loyal churchman—in a Congregational church."

The Christian World Pulpit

Glimpses of Last Sunday's Sermons

HOW TO REFORM.

Luke 15: 20.

"In our diagnosis of sin we give too much importance to other factors and not enough to the chief factor that creates and perpetuates evil in character, and that chief factor is a diseased and impotent will."

(Frank Crane, Chicago, Meth.)

THE TENSES OF THE RELIGIOUS LIFE.

John 1: 9.

"All the true light in religion, past, present and future, is from the one Christ who is the Light of the world and who lighteth every man."

(Ernest E. Baker, Cleveland, O., Presb.)

PATIENT GROWTH INTO CHRISTLIKENESS.

Ephesians 4: 13.

"The hidden, soul-centered foundations of Christian faith bind us together. The secret, patient victories reveal the outward character which measures up to Christ's stature."

(J. T. Stone, Baltimore, Md., Presb.)

THE YEARS OF GOD.

Psalms 102: 24.

"The new century is to see a nobler faith in the Living God, the God of nature, of history and of Christ, one God, the Father of all, who loves and works."

(F. W. Baldwin, E. Orange, N. J., Cong.)

THE MIND OF CHRIST IN THE CHURCH OF CHRIST.

Ephesians 3: 10.

"Christ's attitude was fixed through meditation, faith and prayer toward God. His hidden life had also constant contact with his fellows. In the spirit of love he magnified the value and possibilities of men, and sought to save the wasted, wasting lives."

(E. T. Tomlinson, Elizabeth, N. J., Bapt.)

WHAT THE NINETEENTH CENTURY HAS BROUGHT TO THE CHRISTIAN CHURCH.

Psalms 77: 10.

"A new God and Father through the discoveries of modern science. A new conception of the kingdom of heaven. A new determination to make this kingdom universal."

(A. S. Coats, Buffalo, N. Y., Bapt.)

THE BIBLE IN THE NINETEENTH CENTURY AND THE OLD BOOK IN THE NEW CENTURY.

Isaiah 40: 8.

"The Bible is the best selling book of the day. It came into the nineteenth century in thirty-four languages and dialects; it goes into the twentieth century in 411."

(J. F. Carson, Brooklyn, Presb.)

THE SUPREME MISSION OF CHRIST AND HIS CHURCH.

Matthew 18: 11.

"The passion of the physicist and inventor is to save lost forces. The passion of Jesus is to save lost man."

(C. L. Goodell, Brooklyn, Meth.)

THE CHRISTIAN'S PERSONAL STOCK-TAKING.

2 Corinthians 13: 5.

"To make this of any use we must be willing to appraise at real and not at traditional or fictitious values, and we must estimate results by what might have been gained."

(H. A. Stimson, New York, Cong.)

FAITH.

"The fundamental idea of faith is anchorage, personal anchorage."

(Charles H. Parkhurst, New York city, Presb.)

THE PARTING OF THE CENTURIES.

Habakkuk 3: 2.

"To take the heavy burden of labor from the shoulders of the working men and to make him the equal of his neighbor, to provide better food, raiment and shelter for all classes of society alike was the object, the promise of the nineteenth century."

(Kaufman Kohler, New York city, Jewish.)

OUR ATTITUDE TOWARD THE PAST.

Leviticus 26: 10.

"Displacement is the divine law of progress. The old serves until the new commends itself to us by an equal ministry to our need."

(R. H. Potter, Hartford, Ct., Cong.)

THE DIVINITY OF HUMAN NATURE.

Romans 8: 16.

"The character of every man's life is just the response to his conception of what his real nature is."

(C. M. Addison, Stamford, Ct., Epis.)

CONDITIONS OF ETHICAL PROGRESS.

Philippians 3: 13, 14.

"Increasing fullness of life demands increasing richness of form; hence we gain our direction from the past, are filled with expectancy for the future and act gloriously in the present."

(E. W. Bishop, Concord, N. H., Cong.)

CERTAIN TRUTHS TO BE TREASURED AS WE GO FORWARD INTO THE NEW CENTURY.

Hebrews 2: 1.

"We must have gathered something out of the past that we shall wish to take with us into the future. Nothing can excel in importance and interest this—that our God and Father has revealed himself to us in Jesus Christ."

(E. P. Farnham, Salem, Mass., Bapt.)

THE OLD PATHS.

Jeremiah 6: 16.

"The steadfastness of the truth concerning the supremacy of God, the reality of sin, the Saviourhood of Christ, the mission of the church, and the life beyond, amid destructive criticism, philosophic investigation and historic research."

(H. C. Applegarth, Cambridge, Mass., Bapt.)

EMANCIPATION.

"Man is still struggling against the tremendous forces of evil which drag him down. We have made great progress in material things but spiritual slavery is still wofully real."

(Walter Calley, Boston, Bapt.)

THE NEXT CENTURY'S DEVELOPMENT.

"Progress is inevitable. I believe the coming century will witness more of that onward march than the preceding ten centuries have seen."

(Charles Fleischer, Boston, Jewish.)

THE COMING CENTURY.

"The century is going to show the most sweeping victories for the gospel that the world has yet seen."

(Franklin Hamilton, Boston, Meth.)

A CHRISTIAN CENTURY?

"The sublime teachings of Christ are imperfectly taught and practiced. Still the world is much better because he lived and taught."

(C. G. Ames, Boston, Unit.)

Governor Roosevelt's Y. M. C. A. Address

DELIVERED SIMULTANEOUSLY THROUGHOUT THE COUNTRY

A Haverhill Y. M. C. A. secretary bethought himself several months ago of a novel plan for marking in Y. M. C. A. gatherings the last Sabbath of the century. It was to secure Governor Roosevelt to speak in New York, and to have the address in print a sufficient time in advance to allow it to be sent to the various associations throughout the country. The scheme was carried out and here are a few characteristic sentences:

While every man needs at times to be lifted up when he stumbles, no man can afford to

let himself be carried, and it is worth no man's while to try thus to carry some one else.

It is eminently desirable that we should none of us be hard-hearted, but it is no less desirable that we should not be soft-headed.

Taking us as a whole, taking the mass of Americans, we do not want charity, we do not want sentimentality; we merely want to learn how to act both individually and together in such fashion as to enable us to hold our own in the world, to do good to others according to the measure of our opportunities, and to receive good from others in ways which will not entail on our part any loss of self-respect.

When there is need of a drastic remedy, apply it, but do not apply it in the mere spirit of hate. Normally, a pound of construction is worth a ton of destruction.

Woe to us as a nation if we ever follow the lead of men who seek not to smother but to inflame the wild beast qualities of the human heart!

The man who will not work hard for his wife and his little ones, the woman who shrinks from bearing and rearing many healthy children, these have no place among the men and women who are striving upward and onward. Sins against pure and healthy family life are those which of all others are sure in the end to be visited most heavily upon the nation in which they take place.

The Decalogue and the Golden Rule must stand as the foundation of every successful effort to better either our social or our political life.

We must not only be good but strong. We must not only be high minded but brave-hearted.

In and Around New York

Preaching in a Hall

Around the Columbus statue, at the southwest corner of Central Park, there is a continual ebb and flow of humanity. Some time ago, on a most eligible site, \$40,000 was spent in the erection of an auditorium, intended for a dance hall, to catch the crowds from the park. Through the influence of church people of the neighborhood, led by the Paulist Fathers, the lessees of the building were prevented from securing a license. On a recent Sunday afternoon, after some very trying negotiations, the beautiful auditorium was used for a religious service, the preacher being Rev. Dr. A. C. Dixon of Brooklyn, and the hall was opened for inspection. The meeting was called to find out whether church people of the neighborhood and of New York wanted an interdenominational movement at this place. The testimony was overwhelming that they do, and as soon as possible evangelical services will begin there, to be held every week night and on Sunday afternoons. The preachers will be leading men in all churches. Dr. Dixon has long been in search of a large auditorium in Manhattan, and the opening of this one may effect his acceptance of his call to the Ruggles Street Church, Boston. Dr. R. S. MacArthur, Dr. Blackburn and Dr. Chapman are among the leading supporters of the new effort. As an auditorium the hall is ideal for religious purposes, and the rental is said to be low enough to render permanent its tenure without burden.

Heaven doth with us as we with torches do;
Not light them for ourselves; for if our virtues
Did not go forth of us, 'twere all alike
As if we had them not.

—Shakespeare.

He can keep silence well. That man's silence is wonderful to listen to. There's so much sense in it. Every moment of it is humming over with sound understanding. He can keep a very clever silence.—Thomas Hardy.



THE GOLDEN OPPORTUNITY

All beginnings, both of days and service, shine with Christ's presence and thrill with the incentive of His trust. Nineteen centuries since the

coming of our Lord have had their times of trial, of discouragement, of fear — the Twentieth opens with a light of hope and faith. Brighter and clearer grow the purposes of God through all the changes of our years. There is shadow yet, but not for him who turns his face toward dawn. There are mysteries of life and death, but there is Christ, the greatest of all mysteries, the dearest of all friends. There are sorrows, losses, sins; but there is joy in God, and wealth of love, and help for overcoming. Widening fellowship of service, enlarging opportunity of work with God, deepening experience of life under guidance of the Spirit, fill our hearts with cheer. The Golden Age is yet to come, the Golden Opportunity of work with God comes every day. There was never a better time to live, a clearer hope, a larger field of witness. Serenity of faith, activity of work, joy of expectation, looking for the perfect reign of love, crown the new century's life. God is with us in our toil and rest. This is the Golden Opportunity, and in using it we hasten on the Golden Age.

ISAAC OGDEN RANKIN



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From a Copley Print, Copyright, 1897, by Curtis & Cameron

A Century's Progress in Art

By Professor John C. Van Dyke

Mr. Van Dyke studied art in Europe after exceptionally thorough mastery of the literature of the subject in this country. As editor of *The Studio*, 1883-84, *The Art Review*, 1887-88, and as art critic for some of the best of American daily and weekly journals he has had much to do of late years with shaping standards of taste in this country. His popular books on art, *Principles of Art*, *How to Judge a Picture*, and *Art for Art's Sake*, have made him widely known among students of art as a writer unusually facile in making the fundamentals of the matter intelligible to the average reader, while his works on the *History of Painting*, *Old Dutch and Flemish Masters*, and *Modern French Masters* have proved his discernment as a critic. He is a lover of nature as well as art, and has written a helpful book, *Nature for Its Own Sake*, in which the reader is taught how much there is in nature to be seen. Mr. Van Dyke is professor of the *History of Art* at Rutgers College, New Brunswick, N. J.

The oft-repeated statement that there has been no progress in art for 300 years is not so very wide of the mark. We cannot, at the end of the nineteenth century, build or carve like the ancient Greeks nor can we paint up to the Renaissance Italians. In Periclean and Medicean days the arts were the great avenues of advancement, the best talent chose to follow them, and the highest honors were the rewards of the successful. Today the best talent finds more profitable fields

in manufacturing and transportation or in great schemes of finance or politics. The result is that while the arts are not moribund they hardly keep pace with the scientific or commercial progress of the day. They are very old, and perhaps they have made their best record in the past. That record, instead of being an inspiration to the modern artist, is a height of achievement that often discourages him. The painter always has Titian ahead of him, the sculptor has Praxiteles, the writer Shakespeare and Goethe. He knows he cannot reach up to them, to say nothing of advancing upon them.

People sometimes talk glibly in print about progress when they mean movement. The arts change, of course; oftentimes they incontinently fly hither and yon in pursuit of fads, as a child pursues a butterfly; but that is not progress. In the final sum-up it is small gain that a band of painters calling themselves the Pre-Raphaelite Brotherhood, should go harking back to the fifteenth century, seeking the earnestness and sincerity of the early Renaissance painters; or that some French sculptors should return to the brusque realism of Donatello; or that some American architects should resurrect the heavy columns and arches of the Romanesque and establish them in American churches and civic buildings. The change may be agreeable, but it should

not be confused with advancement. We have not improved on the great builders, sculptors and painters of the past.

There are, however, certain things that we have done that they never attempted, as, for example, the discovery and portrayal of landscape. About the only new thing in painting during the century lies in this department. The ancients knew it only in a superficial way, using it as a background; but the moderns have pursued nature truth into the fields and forests and grasped reality with a firm hand. The glory belongs to France. To the realistic spirit of a few of her children—Rousseau, Daubigny and Monet, for examples, children whom she has always despised—we are indebted for the fine landscapes of Fontainebleau forest and the rivers of France. Beside them the famed canvases of Claude and Ruysdael are immature, almost juvenile, performances. Of course, realism and the study of nature have been in the air since 1830. It had been started scientifically by Humboldt and after 1843 was pushed along æsthetically by Ruskin. In all departments the inquiry into nature has been keen, but in painting it has developed only the landscape. That is perhaps enough; and when that true history of art, which we all sigh for, is finally written it will be found that the nineteenth century progressed in one branch of

painting at least. It has sought to progress realistically in other branches, but there were precise delineators of the figure, the animal and the huckster-stall before Agamemnon's days. The Rosa Bonheurs, the Meissoniers and the Bastien-Lepages discovered no new thing under the sun. They invented new manners and methods; they possessed no new point of view.

But, aside from the realistic phase, there have been some growths in the arts that may be properly credited to this century, as advances upon the last century at least. For instance, in both painting and sculpture there has been a reassertion of an old principle to the effect that beauty does not lie entirely in shape, as Winckelmann would have had us believe. Not

forms. A railway station is built to assert itself as a station, just as a warehouse or an office building discloses its purpose at a first glance. One could readily trace the beauty of the characteristic in the novel, the poem and the drama. All the arts lean toward it. It is a statement of the aristocracy of character and certainly expressive of nineteenth century democracy.

There is another reassertion at the end of the century that is noteworthy. We can hardly look for new faiths. Indeed, art is doing well if it holds fast to certain old beliefs. One that was almost forgotten during the successive rages of classicism, romanticism and realism is now brought forth with new earnestness, especially here in America. I mean the re-

tury may be inferred from the wall-paintings in the Congressional Library, in the colleges and in the court buildings of New York. Sculpture is moving along the same path. The portrait statue still exists, but what of the decorative sculptures that so enhanced the beauty of the World's Fair? What of the sculptures planned for the Washington Arch and likely to be executed for the Naval Arch? Just so with architecture itself. The dry goods box building, designed solely for use, is passing away in favor of something that is decorative, while serving the purpose of utility. The architect of a twenty-story building, as the architect of a triumphal arch, plans that the structure shall be beautiful in itself and also that it shall harmonize with its sur-



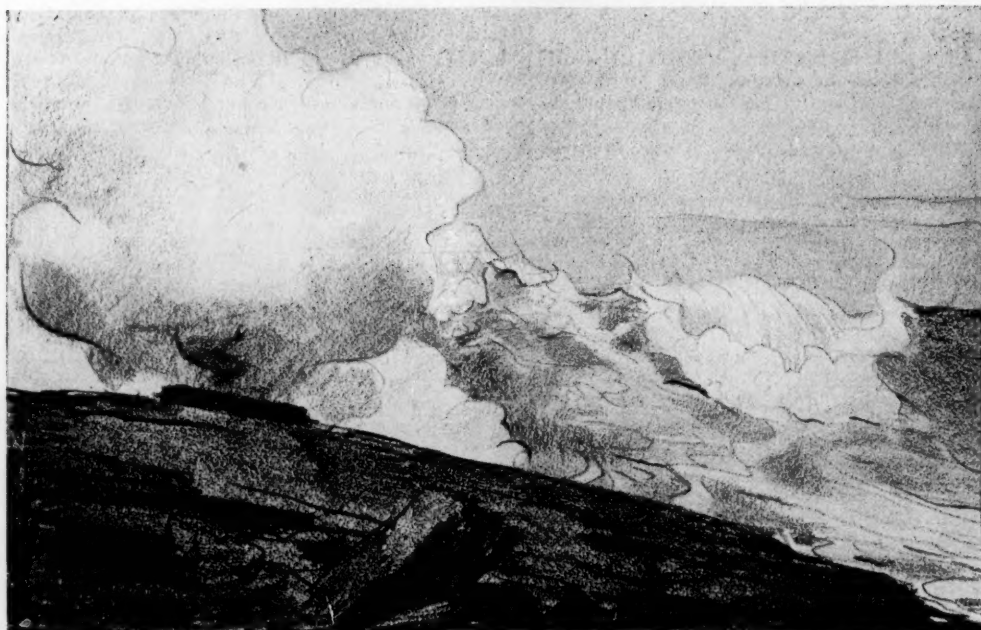
Boston Public Library

alone the Apollo brow, the Dionysius nose, the Cupid's-bow mouth and the Doryphorus form; there is also a beauty in character, in the fitness of things to a designed end. It was demonstrated many years ago in the figures of Carpaccio and Mantegna, in the Colleoni statue of Verrocchio, in the portraits of Velasquez and Rembrandt. A Pisano medal may show a head out of all (Greek) proportion, but the force of it—the intense mediæval character of it—makes it just as beautiful in its way as a clean-cut cameo of the features of the young Antinous. It is this quality of beauty—beauty in character and fitness—that Millet brought forth anew in his gleaners and sowers, that Barye demonstrated in his lions and tigers, that Rodin has asserted in his Burghers of Calais. It may be traced, even in the architecture of the time, in which use has pushed aside conventional

assertion of the decorative value of all art. Painting and sculpture are adjuncts to architecture, and if they do not beautify a house, or add to the appearance of grounds and buildings, then they have missed their primary aim. The easel picture with the gold frame about it that hangs in isolated unrest on the wall is but a mutilated relic of the Italian altar-piece; the stupid little shepherdess or angel cut in Carrara marble and placed upon a revolving pedestal in the drawing-room is only a graveyard offering brought into the house. Their illustrative or historical value, as in the case of portraits, may justify their existence, but their decorative value is very small. That painting has a decorative mission, even in the United States, one may see in the panels of Puvis de Chavannes in the Boston Public Library, and that it is being strongly asserted at this end of the cen-

roundings and add to the general charm of the street and city. That White City at Chicago struck the keynote of the decorative. How beautifully it held together, each building having its place and contributing its quota of strength to the whole! And how beautifully and unobtrusively the sculptor's and the painter's arts helped on the general effect! That city that seemed to spring up in a night is an excellent illustration of the century's progress in art. And it is an illustration of which the American people have reason to be proud. Taking it for all in all, it was a model of good taste and an achievement worthy of the new century's emulation.

There is still one more noteworthy quality of present day art that will be passed on to the twentieth century. It relates to method and is the quality of simplicity. All methods are subject to



From charcoal sketch made for The Congregationalist by Winslow Homer, from his picture, A Northeaster, in possession of the artist

change, and from the severe to the rococo is only a step. Indeed, we have but recently emerged from a sea of small things. How long ago was it that we delighted in the little picture, with its microscopical portrayal of cats and fiddles and postage stamps to be picked up? Was it not at the same period that we admired the veiled face in marble and the fluted dress of the ballet girl done in Florence by mechanics of the drill and borer? And, again, was it not at about the same time that Queen Anne of hazy memory lent her name to a gingerbread style of architecture (the most of it gables and windows and spinning wheels) that raged violently along the Atlantic coast? It is a pleasure to think of all that pretentious nonsense as past and gone. The painter's model of today is not Gerard Dou or Meissonier, but Velasquez. Those who paint in the simplest manner a few broad truths—men like Puvion de Chavannes, or Whistler, or Winslow Homer—are looked

upon as the real masters. And in sculpture there is no more of the Florentine statuary, with its frills and furbelows. The leaders are remarkable for frankness and simplicity. The early "Farragut" of St. Gaudens set the pace here in America some years ago, and in France Rodin, Frémiet and their contemporaries have persistently and insistently shown the value of the plain statement of fact. Yes, architecture too is leaning the same way. The Queen Anne style is dead and buried. In its place is there not a return to the square honesty of the colonial? Whatever is built today seems to declare against nonsense at least. There is a demand for large lines, simple spaces, plain orders. All this is, or may be, a fashion of the moment, but at least it is a good fashion and will be handed on to the next century as sound teaching.

No one can say what wise or foolish things the twentieth century will do in the arts. Predictions are usually so much

wasted breath. As the heir of the nineteenth century, the twentieth will receive a substantial legacy, which it may or may not increase. For, to recapitulate, it will receive the landscape, with its splendid possibilities; it will receive the great democratic faith of beauty in character; it will have been taught the decorative value of all art, and will have been shown by example that simplicity, sincerity and honesty are the best means of attaining art truth. Surely all that constitutes a goodly heritage.

Magnificent and memorable manifestations of ordered power are Winslow Homer's epics of the Atlantic Ocean in its fury of storm. . . . Like the men of Viking blood, he rises to his best estate in the stress of hurricane. Never, since art was born, did any painter tell such thrilling tales of the sea and of those who go down to the sea in ships.—W. H. Downes, in *Twelve Great Artists*.



Solitude, from painting in oil by Charles François Daubigny

Efficient Workers in Our New Dependencies

American Adaptability to Tasks of Administration

By J. D. WHELPLEY

Mr. Whelpley, since the outbreak of the war with Spain, has been much of the time in close touch with military operations and the work of civil reconstruction which has followed them. He has attained high rank as an alert and trustworthy correspondent. He is also a trained newspaper man of experience in the South and West. His present headquarters are in Washington.

Less than three years ago the people of the United States were concerned almost entirely with domestic affairs. Few calls had ever been made upon them to administer for alien peoples. With the ending of the war against Spain came an entirely new condition in this respect, but one which was met with such enthusiastic readiness and such efficiency as to astonish an interested and observant older world.

The older civilized nations put their diplomatic affairs into the hands of those trained for the purpose, and in the government of colonies the executive positions are achieved only after long subordinate service. Immediately after the Spanish-American war it was freely predicted by Englishmen and others, who were graduates of the European school of statecraft, that the inexperience of the Americans in these matters would not only soon manifest itself, but would inevitably bring about an entire failure in the government of colonial or other possessions peopled by aliens.

The fact that there have been no signs of inexperience in the way Americans have entered into the duties of their strange and wider field of action does not prove the uselessness of diplomatic experience or depreciate the value of training in the colonial office. This country might have done better had a diplomatic corps and a colonial secretary's office stood ready to furnish a draft of experienced men to take up the civil work in Cuba, Porto Rico, Hawaii, Guam, the Philippines and other places where the American flag has recently been unfurled. As it happened there were no resources except in the adaptability, energy, patriotism and good common sense of the American people. There is international testimony to the effect that these have been sufficient to meet the emergency.

With the signing of the Paris treaty came the burden of civil responsibility, for martial law was as obnoxious to the republic as it was to the inhabitants of newly absorbed countries. The military

rule could not be given up until life and property were safe. At the same time civil institutions had to be inaugurated to give what had been promised—civil liberty. Peace was welcome, but not the

tors, collectors, mayors of cities, superintendents of charitable institutions, chiefs of police and overseers of the poor. The sword was laid aside for the pen and the manual of arms was almost forgotten in studying the civil code. Never in the history of modern times has there been such a transformation of an armed force into a governmental machine. The soldiers of the rank and file policed town and country, fed the hungry, enforced sanitary regulations and otherwise carried out the orders of these civil dignitaries, their erstwhile commanding officers. They went upon these errands literally carrying their guns in one hand and their civil duty in the other. The gun represented the force always ready behind it all; the civil duty expressed the sole intention animating the force.

The results were as creditable as they were surprising. With a few minor exceptions, which serve only to bring out the general excellence of the entire administration, the work of these military officials in civil garb is admirable in its character and will be lasting in its beneficial effect upon the peoples among whom it is done. The task is dangerous, extremely difficult and success possible only to men of

splendid physical and moral courage, great energy, patience, intelligence and resources. The rewards are few, for nations express gratitude only to the hero who is notably picturesque. There is much criticism and fault-finding on the part of those animated by political bias and others who demand perfect results from the member where the energies of the entire body are needed for the accomplishment.

These soldier administrators were directed to assume their new duties by briefly worded military orders. There was little or no effort and less opportunity to assort the men of the army and pick

out those particularly fitted for the work. That the work has been uniformly good is all the more surprising for this reason, for those who have carried it on have been taken from the roster with little favoritism and without intelligent selection. The results have proved that the average American citizen of today is as resourceful, as worthy of confidence, as quick of intelligence and as ready to turn his hand in unwonted directions as were his forefathers who entered the forests or traversed the prairies with an ax and a gun and, laying the latter aside



General Wood



Governor General's Palace, Havana

only thing desired. Hence when arms were stacked it was but to take up the more difficult task of building nations. The raw material was not promising, but it was plastic. It was for the sculptors to mold into form and then for the spirit of true liberty to take possession.

Military rule at once became subordinate to civil. It was always there, pervading the situation with a guarantee of safety, but not officious. Generals, colonels, majors, captains and lieutenants became in a moment, by virtue of military orders, governors, secretaries, audi-

within easy reach, built themselves houses with the ax alone.

A large number of these soldier administrators who bore the brunt of the early occupancy of our new possessions have returned to their regular duties in the military establishment without public honor or reward, but there is no sign of discontent or that their experience in civil office has impaired their usefulness in more strenuous lines of duty. Many of them were separated from their families for months at a time. Many of them acquired the seeds of disease which will shorten their lives. Not a few met death in the discharge of these civil duties. The country owes these men an immense debt of gratitude. They have given to the people of the United States a confidence in their capacity as a nation which is irresistible in all things.

The credit for the work done among foreign peoples is not entirely due to our soldier citizens, however, for many men have gone from lucrative and honorable civil life in the temperate zone into this difficult service. They have labored as faithfully, as bravely and effectively for the honor and credit of their country as have those of military training. Executive, judicial and educational talent has been forthcoming as it was demanded. There has been an eagerness to serve not

Theirs has been the responsibility, the immense variety of duty, and upon their shoulders has fallen all blame for civil as well as for military blunders.

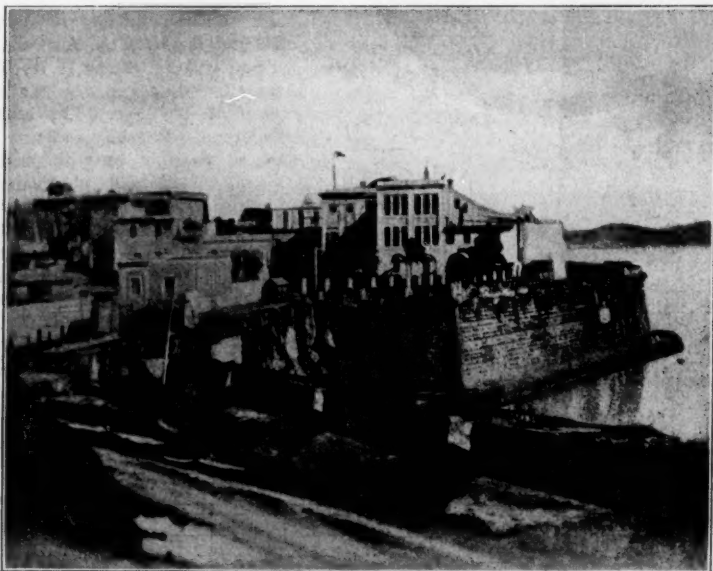
In Porto Rico first came General Brooke, then the late General Henry and then General Davis. The latter has been superseded in the civil function by Gov. Charles H. Allen, whose rule is but begun though already it shows the results of intelligent statesmanship. General Brooke was transferred to Cuba in the early days of the occupation and was succeeded by Gen. Leonard Wood, whose admirable administration in Santiago made him the choice of President McKinley for governor of the entire island. The responsibility is great and the duties onerous. He has been given a free hand, and, while he has perhaps made some mistakes of judgment in details, his cheerful force, his shrewdness, his energy and his ambition have carried him successfully over difficulties which would have swamped a man less optimistic, less determined or less able.

and accomplishment succeeded without question to the highest command when General Otis was relieved.

These commanding officers and governors have dealt with their responsibilities as a whole. They have formulated policies and carried them out. To do this



Governor Allen



Governor's Palace, San Juan, P.R.

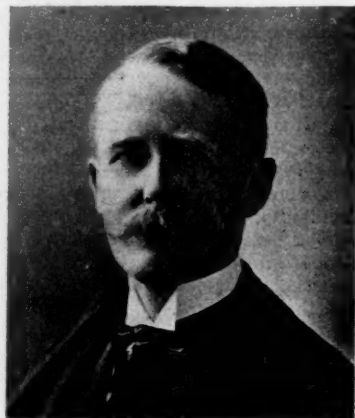
inspired by desire for office and a close application to the most trying duties the motive for which could only be a desire to take some part in the great work of this country, which is the world's work. There are no classes or distinctions among those Americans who are now spreading the power of the English tongue, which is synonymous with civilization and progress.

It is extremely difficult and even unfair to single out any one man or number of men as entitled to special mention. With few exceptions no one office has been filled by the same man for any great length of time, and yet the new comer has always found the accounts of his predecessor in order and the work ready to be carried on as it was begun. From one point of view the commanding officers in the Philippines, Cuba and Porto Rico are entitled to the most credit.

In the Philippines General Otis worked for many months with tremendous application and energy. He was military commander and civil governor in one. While directing a campaign which has never ceased for a moment, he laid the foundations for the civil government which is shortly to come. General Otis was succeeded by General MacArthur, a man who needed only the opportunity to demonstrate the resources of an American citizen. Before the war with Spain he was a lieutenant colonel in the adjutant general's department and stationed at the far-away post of Fort Sam Houston in Texas. He devoted his time to his light duties, to reading and to the enjoyment of life. He had a splendid record in the Civil War, however, and was the youngest man in the army with the same length of service. He was given a chance in the Philippines, and by natural ability

able assistants had to be selected and the success of many of these men in their particular departments is sufficient testimonial to the method of their selection. This is especially true in the department of education. No man has achieved greater results or more deserved fame than Alexis E. Frye, the superintendent of schools in Cuba. What he has done seems almost incredible considering the short time he has been at work and the material he found to hand. His work is familiar to the people of the United States, for he achieved a spectacular as well as an educational triumph when he brought his band of hundreds of Cuban school teachers to the United States last summer to show them something of the country which had extended its protection to the Cuban people. These school teachers have returned to their homes in every municipality on the island, and their appreciation of the greatness of America will advantageously leaven the general ignorance of many of their fellow-citizens.

In Porto Rico such progress has not been made as in Cuba, but M. G. Brumbaugh, the commissioner of education, is



Alexis E. Frye

making a systematic and intelligent attack upon the terrible illiteracy which exists among the people of that island, and his work will shortly bring about results creditable to himself and the American Administration. In the Philippines Prof. Fred. W. Atkinson, a Massachu-

unique experience for the natives to see a man at the fountain head of government revenue who took the extraordinary view that all moneys so collected belonged to the people as a whole and not to the most active and influential official and his favorites. Lucien Young,

as captain of the port, has made an excellent record. In fact, Americans, wherever they have been placed, as humble guardians of the peace or as governors of provinces, have seldom failed to account worthily for their trust, and it must be remembered that all these things were in the nature of new experiences. The men were untried, and the duties of their positions only learned as they developed from day to day.

During the past two years numerous commissions have been appointed to treat of matters in the new possessions. These commissions have been composed of the ablest men obtainable and have made many interesting and intelligent reports of value to the executive departments. A commission is now

Great Tasks of the New Century

World's Work for January, in an article with the above title, describes some of the more important projects for the improvement of transportation which are now being either discussed or actually entered upon. The Nicaragua Canal plans are summarized and brought down to date; the various projected waterways from the Great Lakes to the sea are considered; European canal projects, the Russian railroad enterprises, an all-British route to China, and the Cape to Cairo, and Saharan railroad schemes all come in for discussion, and in its concluding paragraphs the article says:

These prodigious undertakings, when they are completed, will change the routes of trade and travel in many parts of the world; they will knit empires closer together; they will bring political and social changes; they will open new opportunities to the most daring enterprises of commerce—they will give civilization new directions.

The world has never before had enough accumulated capital to undertake such tasks. But now, in spite of the vast sums spent unproductively in great armies and in all the machinery of defense, the money to carry out such gigantic plans is within the reach of governments and great companies. . . .

Transportation is indeed the greatest



Judge Taft

sets expert in educational matters, has accomplished great results under the most discouraging conditions. According to all reports, his work has kept up with the skirmish line of the American troops, and oftentimes where the soldiers have vacated a town a garrison of school children, headed by an experienced teacher, has been left on guard.

Splendid work has been done by Americans in all departments of the governments of the Philippines, Cuba and Porto Rico. The postoffice, customs and legal divisions have been engaged in the serious task of carrying on civil functions while a military situation was still acute. Major Vaille, director of posts in the Philippines, Auditor Coleman and Major Crowder, the judge advocate, have all earned the gratitude of the Administration in Washington by their intelligent and effective application to duty.

In Porto Rico Prof. J. H. Hollander, the treasurer of the island, has been a notable and successful worker in the field of colonial government. In Cuba Col. Tasker H. Bliss, as collector of customs, has made a proud record for his country as well as for himself. It has been a



Headquarters Department of the Pacific and Eighth Army Corps, Manila

at work in the Philippines, with Judge Taft at its head, endeavoring to bring about more of a civil and less of a military government for the native people. It is too early to say what success will follow this effort, but it is perfectly safe to assume that in the end the American people will work out a just and satisfactory scheme of government for any other people whose liberties are intrusted to their care. This is guaranteed by the efficiency of the workers in our new possessions and the sense of justice so dominant in the character of the American people as a nation.

All weather is fair to a willing mind, and opportunity to do good is the greatest preferment which a humble heart doth desire.—Thomas Fuller.

force in linking the parts of the earth together. But such tasks as these are not necessarily the most important that are on the eve of accomplishment. Sanitary science and preventive medicine, the more extended use of electricity, the still greater and more revolutionary applications of machinery—in a dozen different directions tasks are in hand that will make a new earth of the planet that we are yet only beginning to know.

The part of the world in which no great undertakings of the kind that have been enumerated are engaging men's thought is the great South American continent. The irresistible progress of machinery and organization is felt there, too, but there is a difference between the races of men. Almost every great enterprise is in the hands of men of our own race or of the Russians.



Prof. F. W. Atkinson

An Unprecedented Mission

Simultaneous Evangelization of all England and Wales

BY ALBERT DAWSON, ENGLISH EDITOR OF THE CONGREGATIONALIST

ORIGIN

The idea of the mission was conceived by Rev. Thomas Law, organizing secretary of the National Council. About four years ago he suggested to the committee of the London Federation a simultaneous mission for the entire metropolis. Leaders like Guinness Rogers and Price Hughes, whilst attracted by the proposal, feared it was impracticable. Instead of being discouraged, Mr. Law later on submitted to the National Council an even more daring scheme—a simultaneous mission for the whole country. After consideration, the council unanimously committed itself to the great enterprise and took every possible step to promote its success. The proposal, brought before the annual assemblies of all the Free Church denominations—Wesleyan Conference, Congregational Union, Baptist Union, Presbyterian Synod, Primitive Methodist Conference, Methodist Free Church Assembly, Methodist New Connexion Conference and Wesleyan Reform Conference—was heartily indorsed by each and all.

NEED

The special need of the mission is, alas, only too evident. Indifference to religion on the part of vast numbers of people in this country is the most obvious and appalling fact of the time. In certain parts of London it has been ascer-

tained that not five per cent. of the population attend church or chapel. It was recently estimated that of the 350,000 inhabitants of Sheffield at least 250,000 never enter a place of worship. This callousness to spiritual claims is not confined to the poor and ignorant, but runs through all classes of society. Further, as to the churches themselves, whilst for the most part they are doing good work, and some are very aggressive, not a few stand in dire need of spiritual revival, and all must benefit by such an effort as is being made.

MISSIONERS

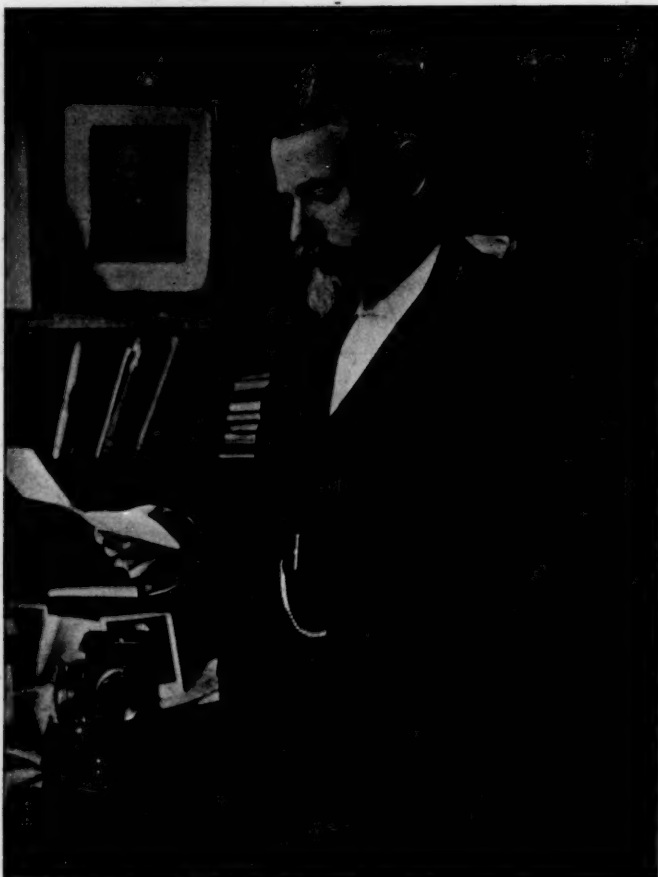
The original idea was an absolutely simultaneous mission throughout the whole country, but mature consideration showed that the effort would be most effective if made in three parts—first in London, next in the provincial cities and towns, and then in the villages and hamlets. The mission opens in London on Saturday, Jan. 26, and continues for ten days; the provincial towns' mission will be held from Feb. 16-26, and the rural mission from March 2-6.

The mission will be inaugurated by an unprecedented event in the city of London—a sermon in the Guildhall by Dr. Joseph Parker, chairman for 1901 of the Congregational Union of England



These facsimiles represent in miniature placards sent out by the Simultaneous Mission to be displayed in churches and homes. The originals measure about eight and twelve inches in length, and are attractively printed in colors and gilt. The one in the inside column is intended for use in the home.

The dawn of the twentieth century will witness so far the most conspicuous and, possibly, the most far-reaching result of the ecclesiastical federation movement in Great Britain. Organized by the National Council of Evangelical Free Churches, a gospel mission is about to take place almost simultaneously throughout the length and breadth of England and Wales. This is by a long way the greatest evangelistic effort ever made in this country. All the Free Evangelical churches of England and Wales are uniting in this mighty undertaking; the whole body of ministers, from the presidents of the various annual assemblies and principals of colleges down to the most obscure village pastor, are in some way co-operating; every regular missionary in the kingdom will be daily employed; and thousands, even millions, of church members of both sexes will for weeks together actively assist. The gospel will be proclaimed in every nook and corner of the land, and the spoken message will be preceded and followed by personal dealing. It is hoped and believed that the result will be a great spiritual awakening—that the churches will be revived, sinners led to the Saviour and Christians quickened.



Rev. Thomas Law, organizing secretary



and Wales. This is the first time that the great civic headquarters, where monarchs and the most distinguished people of the world have been entertained, where the lord mayor's banquet is held, and which is associated with the state and ceremony of worldly pomp, has been given for an evangelist service. London will be divided into about 150 districts, with the principal churches as mission centers. In the City Temple Rev. John McNeill will preach twice daily, and the Metropolitan Tabernacle will be occupied by "Gypsy Smith," a missionary with a remarkable career and great evangelistic gifts, who is permanently engaged by the National Council. Rev. F. B. Meyer, as president of the London Federation, will be most active. In order to facilitate his movements and economize his time he will have the use of a motor car which will be placarded with announcements of the mission. Dr. Barrett will lead the mission at Hampstead, Dr. Forsyth and Rev. J. H. Jowett go to Highgate and Rev. J. D. Jones to Woodford.

In the country the 600 local councils will form as many mission centers. The appointments include: Mr. Price Hughes at Manchester, where Dr. A. Maclaren, who has long dreamed of such a universal

tram, omnibus and cabmen; special meetings for policemen, postmen and other classes; rescue gatherings for the fallen; dinner hour services in warehouses, workshops, dockyards and shipyards; noonday services for business men—one series to be conducted by Principal Fairbairn. Special services for children will be a prominent feature. Nor will the rich be neglected; there will be drawing-room meetings, the West End sharing with the East End and other parts of the city in house-to-house visitation. It is hoped that before the mission begins every house in London will be visited three times, two million church members being engaged in this work.

PREPARATION

Lengthy and elaborate preparation for the mission is the most remarkable feature of its organization. The National

council has also issued attractive cards, inviting prayer, for hanging in church porches and in the home, cards for inquirers and for inquiry-room workers, reminder cards for the pocket, etc. A special hymn-book has been prepared.

SPIRITUAL, NOT MECHANICAL

During the autumn preparatory conferences of Christian workers have been held all over the country, and attended by Mr. Law when possible. At one in Portsmouth 500 workers were present. In the provinces as in London special mission committees have divided up the areas into districts and allocated one to each church with a view to house-to-house visitation. Prayer groups have been formed and meetings regularly held for the sole purpose of supplicating the divine blessing on the mission.

On Jan. 21, five days before the mission opens, an all-day prayer meeting will be held in Queen's Hall, the handsomest and one of the largest auditoriums in London, and in this Mr. Meyer, Mr. Hughes, Dr. Gibson, Dr. Horton and others will take part. During this same week Mr. McNeill will hold services on all sides of London in order to arouse interest. For three weeks in advance the metropolis



Rev. W. R. Lane

mission, will co-operate as far as his strength permits; Dr. Mackennal and Rev. William Cuff at Bristol; Dr. Clifford and Gypsy Smith at Birmingham; Dr. Forsyth at Liverpool, in "Ian Maclaren's" church; Dr. Horton at Halifax; R. J. Campbell, health permitting, at Oxford; C. Silvester Horne at Cambridge; R. Campbell Morgan at Portsmouth; Dr. Monro Gibson at Newcastle-on-Tyne. W. R. Lane (one of the National Council's permanent missionaries) at Hull. Dr. Guinness Rogers, aged veteran though he be, means to have a hand in the holy work. Sunday school unions, Christian Endeavor societies, young people's guilds, and many other Christian organizations have pledged themselves to service. Members of the Salvation Army will help locally, and the missionaries will include several ladies. In several places members of the Established Church have expressed a wish to take part.

METHODS

Every variety of evangelistic effort will be attempted. The principal meetings will be the afternoon Bible readings and evening services. But people will not only be invited to come to the mission, the mission will go to them. There will be early morning services for milkmen and marketmen; midnight services for



Rev. John McNeill



Rev. J. T. Parr

Council began early by issuing literature giving the most minute and practical direction and hints, alike how to prepare the ground and how to conduct the mission. Preparing the Way, a twenty-four page booklet, deals with every detail and provides for every contingency; it gives directions for the formation of committees and subcommittees, advice as to special sermons, house to house visitation, inquiry rooms, and the work of stewards, the printing of posters, seating, advertising, etc. A separate pamphlet on house-to-house visitation shows how this important and delicate work may be best undertaken. Mr. Meyer wrote a letter of Hints and Suggestions to Missioners, and another on the Direction of Inquirers. Another publication, by Rev. J. Tolefree Parr (the third of the council's regular missionaries), describes the whole idea and scope and purpose of the mission. The



Gypsy Smith

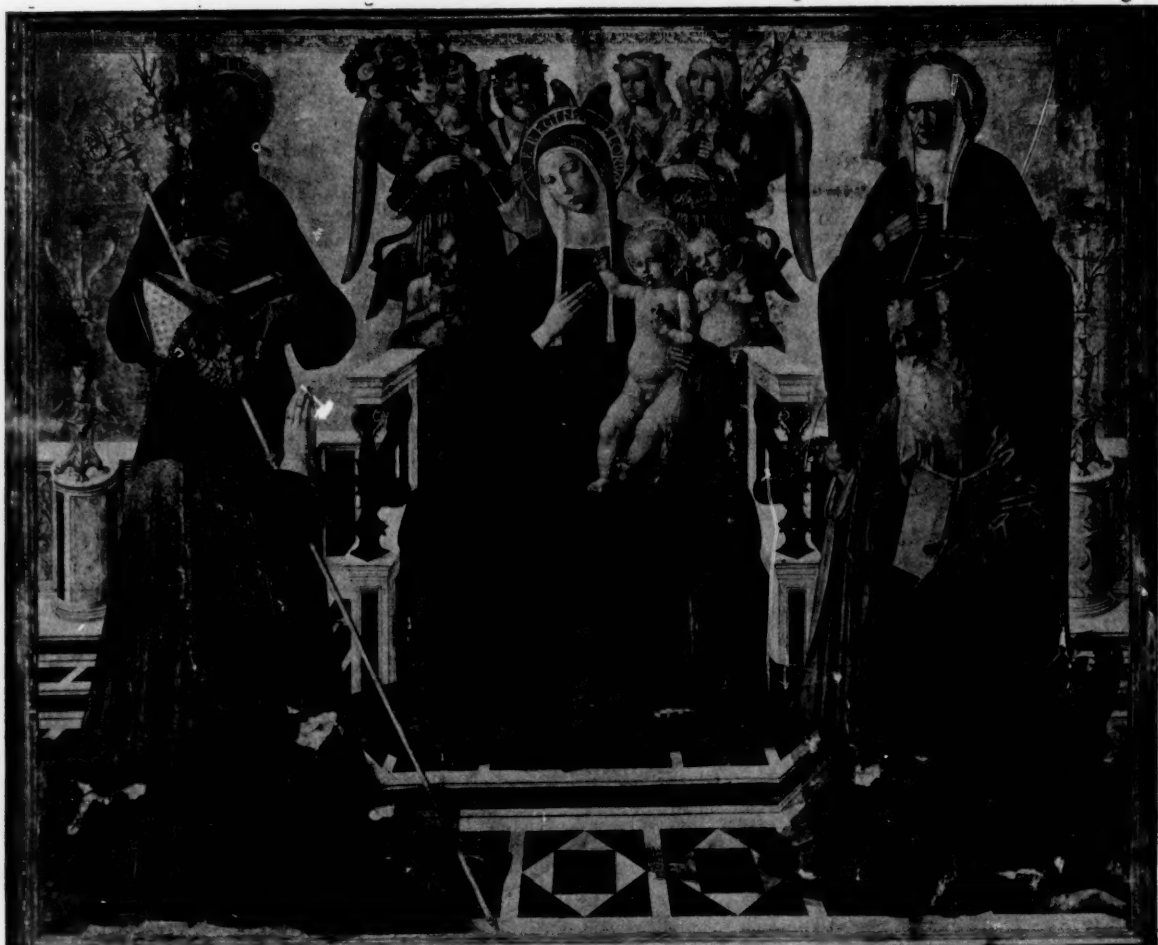
will be placarded with large posters and advertisements will also appear on the tramcars and other public vehicles.

SPIRITUAL BASIS

At the request of the national council Dr. Mackennal has prepared a statement defining the spiritual basis of the mission. This document emphasizes the deity of the Lord Jesus Christ, the necessity for the atonement and the supernatural grace of the Holy Ghost as the fundamental and essential features of the gospel without which the spiritual ends aimed at by the mission are unattainable.

RESULTS ANTICIPATED

Among other things, the mission will demonstrate in a more pronounced way than has yet been possible the real practical union of the Free Churches of the country. As to other results anticipated, let Mr. Meyer speak: "I feel that this is one of the greatest movements that has ever visited this country. Great as was the revival under Moody and Sankey, that after all was limited in London to some eight or ten important centers. In this case, however, probably the same number of people will be gathered in smaller meetings *within the churches*. The churches also will be stirred up and I anticipate a rich spiritual harvest."



Benvenuto da Siena's Madonna

A Rare Old Italian Painting Recently Acquired by Harvard University

This reproduction of Benvenuto da Siena's painting, *The Madonna Enthroned With Saints*, which, thanks to the liberality of Mr. E. W. Forbes, now hangs on the walls of the Fogg Museum of Fine Arts at Harvard University, is the first made in this country, and will interest all who are interested in mediæval Christian art. Little is known of Benvenuto save his place of residence and his time—the fifteenth century. But few finer specimens than this painting of Italian art of the period are to be found on this side of the Atlantic.

The picture is about seven by eight in dimensions and its twelve figures, in raiment brilliant in coloring, are set forth against a gold background. The white bearded bishop kneeling at the left is unnamed. St. Nicholas of Tolentino, the gaunt ascetic in the habit of the Augustinian brotherhood, stands beyond him. On the other side is an unknown patriarch kneeling, and beyond him is St. Monica in a black robe. The coloring of this old altar piece is remarkable, considering its age.

Now that Harvard has a museum in which treasures of art can be kept safely, hung properly and studied satisfactorily, it is probable that her alumni will give to her with increasing frequency such masterpieces as their taste can select and money procure in Europe. During the past century American institutions of the higher learning have done little to develop love of art or practical knowledge of aesthetics. In the century just begun they will not be so remiss. Every art gallery established at an American college for men or women or both, and every great painting given to such galleries are factors in developing the latent sense of beauty in the American people.

The Home and Its Outlook

The Sentence on the Wall

BY JAMES BUCKHAM

A Latin sentence on a chapel wall
One wrought to whom the words were mystical,

He copied letters only—but so well
A new light on the poet's meaning fell.

So we work out God's purpose, not foreknown,
Not understood, but held through faith alone.
Letter by letter trustfully we trace,
God knoweth—we the hidden symbols place.

Our duty, then? interpretation? No,
Love's faithful touch that makes the symbol glow;

To do as bid, to write our sentence clear,
That's all; God's meaning duly shall appear.

Manners and Morals Taught in School

It is by no means a new thought that education means the training of the whole being—body and spirit as well as mind. But our public schools are only just beginning to recognize it. They have been slow in making a place for manual training in their curriculum; much has still to be accomplished in that line. And the next need to be faced is the training of the child's moral nature.

The French schools are already in advance of us. Girls who attend grammar schools in France begin at fifteen a course of study in manners and morals which extends over three years. No less distinguished a person than Mme. Blanc-Bentzon prepared the text-book for the first year's lessons upon duties to the family, to society, to the state, to self and to God. Beginning with these practical talks on conduct, the study passes on to moral philosophy and even to psychology as applied to ethics and education.

In America ethical instruction of children has been largely left to parents or to the teacher's example and indirect influence. In some cities, as in Chicago, the authorities have been so opposed to any teaching which might be considered religious that even the reading of the Bible has been prohibited. A text-book on manners or a course of systematic moral training is very rare indeed in our public schools.

Recently, however, the newspapers have called attention to two notable departures. The school board of Santa Barbara, Cal., has determined to have politeness taught in its primary and grammar schools and has just issued a manual for this purpose. "Scholarship without good breeding is but half an education," it truly declares. And here, for example, are its "ten rules of politeness for children to know and observe":

1. To be polite is to have a kind regard for the feelings and rights of others.
2. Be as polite to your parents, brothers, sisters and schoolmates as you are to strangers.
3. Look people fairly in the eyes when you speak to them or they speak to you.
4. Do not bluntly contradict any one.
5. It is not discourteous to refuse to do wrong.
6. Whispering, laughing, chewing gum or

eating at lectures, in school or at places of amusement is rude and vulgar.

7. Be doubly careful to avoid any rudeness to strangers, such as calling out to them, laughing or making remarks about them. Do not stare at visitors.

8. In passing a pen, pencil, knife or pointer hand the blunt end toward the one who receives it.

9. When a classmate is reciting do not raise your hand until after he has finished.

10. When you pass directly in front of any one or accidentally annoy him, say "Excuse me," and never fail to say "Thank you" for the smallest favor. On no account say "Thanks."

In Anderson, an Indiana town, a course in manners and morals has been outlined for the eight grades of the grammar and for the high school. This is much broader than the Santa Barbara plan, for the Anderson children are to be taught obedience, kindness to animals, truthfulness, cleanliness of person, good habits, reverence, patriotism and other virtues, as well as good manners. We shall watch with interest the outcome of these two movements. We hope and believe that instruction which will control moral conduct and develop the spiritual nature will be as general in the twentieth century as arithmetic and physiology are now.

The Father as a Disciplinarian *

BY JOHN WILLIS BAER

"Those who are compelled by us hate us as if despoiled of something, while those who are persuaded by us love us as if they had received a favor."—Xenophon.

Fathers—and it is to you I write—let us approach this important subject of "discipline" with an open mind, without prejudice, and unmindful for the time being of our past record. First, let me frankly say that I shall not deal with theories; good as many of them are, I have found them of little value. This paper will be largely a recital of what I know and have seen, and of lessons learned in that way. You ought to be told my view-point. I am thirty-nine years of age and have been married sixteen years. Four children have been given me. The oldest child in the earthly home is a boy, ten; the next a boy of seven, and the next a little girl of three. I am a Christian; my wife is a better Christian, and before she married me was instrumental in leading me to Christ. Both of us grew up in Christian homes.

I must now leave my parents and my wife out of this question if I stick to my topic, and that is much more easily said than done, for my wife by example and precept is largely responsible for the opinions I hold and the way in which they are applied in my home. Rousseau may have been right when he said that "the father is the true teacher, as the mother is the true nurse." In my home the mother is not only the true nurse, but a true teacher. Nevertheless, I am a teacher, and as the children grow older the responsibilities of the teacher or disciplinarian gradually and as certainly become almost wholly mine by virtue of my position as "head" of the family.

There are certain principles of govern-

* Third in the series on The Father's Responsibilities.

ment to which I adhere strenuously. These principles and the discipline that goes with them must be varied according to the needs and opportunities of each succeeding year. In our home we have as few rules as possible. The fewer the better. But *obedience* to the few that we have is expected, and obedience to underlying principles is obtained.

Let me remind you that there are two kinds of obedience: the obedience that springs from a desire to do right because it will please, and its opposite, the obedience that is prompted by the fear to do wrong because of the punishment. Some one has called the two "deference" and "servility," and says that they are not interchangeable. To this I agree. My aim is to inspire obedience by love and confidence—yes, actually compel it by motive rather than coerce it by method. I am ambitious that my children should be masters, in the best sense of the word, rather than that they be easily mastered.

Often I anxiously question whether I drive with a stiff enough rein. Then I remind myself that my figure is wrong, that I am not to "drive," but to "guide"; and I decide at such times that it is better to make my mistake, if indeed it is one, on the side of being too mild, even neglecting repression. Unjust punishment a child never recovers from. In my home I endeavor to resist the inclination to reprove little faults that are not worth noticing and really will be lost sight of entirely as the child outgrows them. I don't "nag" the boys, or tease the little girl. Their desires are promoted in every possible way if worthy of such approval. When they are cross and impatient they are separated until fit for the company of one another or of their playmates.

Often they need a restraining hand, and, more than that, need to be punished, but the form of punishment in our home is becoming milder and milder. It is about three years since I whipped the boys, and I wish I had not done it then, though I did it hours after their disobedience and after I had talked with them dispassionately; then, without anger and suffering great pain, I deliberately whipped them. They have forgotten it, the pain and the sting; but I have not, and every memory of that day is unpleasant, and I believe need not have been. I determined to devise new methods of punishment. "Corporal" punishment is no longer my way. In its stead a sacrifice is required. A piece of hard work is suggested; a gift or holiday is withheld; the weekly money allowance is assessed.

Then I am "blind" to many things wherein my eyesight was perfect. I use the word "don't" less than I used to. There are fewer prohibitions named in our home each month, and more incentives "to do" are sought, invented, encouraged. I do not think it necessary to watch every "little thing," or to decide every point in question; but I give them more liberty of opinion, and correct, divert, forbid only in case of the largest fault instead of the slightest.

I am glad to say there is no conflict of authority in our home. Father and

mother often hold different views, but the children have never known it by word or deed. My policy and my discipline have often met with the disapproval of my wife, and she has informed me of that fact, too, in no uncertain way, when we were alone—never in company, or at the table, or when the children were about. There is no "appeal from the chair" in our house. If the child is unsuccessful with the mother, he knows that an appeal to the father will avail nothing; and, if punished or reproved by the father, he knows that the mother will uphold the father's policy, and supplement the teaching as only a "true nurse" can by judicious "rubbing it in."

In closing I will tell you a little about the most severe trial I ever experienced, caused by the disobedience of a child of my own. You need not know the offense, but it was the worst case of his disobedience we had known. What was to be done? The lad was called. It didn't take him a fraction of a second, as he looked into my face, to see that he had been caught. Then, with a heart throbbing with love, a voice easily showing intensity of purpose, I opened up my heart to that boy. Not an angry word passed my lips, not a suggestion of punishment, not one. It was a case beyond all punishment, though it was a case ripe for the right kind of discipline. I told him the consequences of his disobedience. I urged him always to be manly and honest and to "own up," no matter how much it cost. I reminded him that I had been a boy, had made mistakes, got into "scrapes," and all that, all of which I deeply regretted, but had always learned that it was best to be a man and tell the truth, cost what it would. O, how I pleaded with that boy as he stood there in the strength, and weakness, too, of his nine years! We separated after a while with a hand-shake, and both with tear-stained faces, but happy in the mutual belief that we had each other's love and confidence. And I believe he hated his wrongdoing with as intense a hatred as I did. There have been "scrapes"—broken windows, fights, tricks and all those experiences that many boys have and angels do not—but he has confessed like a man and taken his "medicine."

Fathers, what would you have done? Three years ago I whipped him for a less thing; that day, after the first angry moments, the rod never came into my thoughts. Was I wrong?

In a general way I have shown you this father as a disciplinarian. Go to the boys' teachers in Sunday school and day school, or to my neighbors, and they very likely will smile and shake their heads as they let the lives of the children, as they see them, pass in review. For the boys and even the little girl are full of life and mischief and have caused many an anxious hour by their thoughtlessness. You and the neighbors may say this is due to the father's discipline, or lack of it. My policy is far from perfect, I know that. My example is one, you say, that you cannot follow. Very likely. But I have frankly told you my experiences, nothing of my theories. What will do for my boy may not be well for your boy. Yet we must give and take; and, if we will let him, God will show us the way.

Closet and Altar

For the land whither thou goest in to possess it is a land which the Lord thy God careth for: the eyes of the Lord are ever upon it, from the beginning of the year even unto the end of the year.

Away, then, with all feeble complaints, all meager and mean anxieties! Take your duty and be strong in it, as God will make you strong. The harder it is the stronger, in fact, you will be. Understand, also, that the great question here is not what you will get, but what you will become. The greatest wealth you can ever get will be in yourself. Take your burdens and troubles and losses and wrongs, if come they must and will, as your opportunities, knowing that God has girded you for greater things than these.—*Horace Bushnell.*

O my brave soul!
O farther, farther sail!
O daring joy, but safe! are they not all the seas of God?
O farther, farther, farther sail!
—*Walt Whitman.*

Ask for regulated tastes and desires. This one gift will cut off at once a thousand occasions of murmuring.—*George Bowen.*

Now we see our business. O, that we had hearts to it! It is high, it is sweet to be growing more and more Christlike every day. What is the purchase or conquest of kingdoms to this? O, what are we doing who mind not this more!—*Robert Leighton.*

It is good to begin the day, and begin the year, especially to begin our lives, with God.—*Matthae Henry.*

Grave on thy heart each past "red-letter day!"
Forget not all the sunshine of the way
By which the Lord hath led thee; answered prayers,
And joys unasked, strange blessings, lifted cares,
Grand promise-echoes! Thus thy life shall be
One record of his love and faithfulness to thee.

—*F. R. Havergal.*

O Lord, thy mercies are from everlasting and thy thought is over all thy works. From generation to generation thou hast been our fathers' God. We thank thee for their labors in the ended years and for the light of hope above the path in which our children walk. Help us to live before thee in serenity of faith. Teach and enable us to serve our generation day by day with cheerful patience and considerate love. Come thou and rule in church and state, in home and heart, changing our selfishness to service and our doubt to praise. Reveal thyself in the events and changes of the coming year. Remove all hindrances and make the witness of thy church effective for the coming of thy kingdom and the glory of thy name. Bring in the age of peace and fill the whole earth with the knowledge of the Lord Christ. Amen.

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My baby, Wilbur Franklin Judd, has been brought up on Mellin's Food ever since he was one month old, and he is now thirteen months old. I still give him Mellin's Food. We tried other foods and cereals, every kind well recommended, but none seemed to agree with him. He was starving to death on our hands until we tried Mellin's Food, which seemed to agree with him splendidly. He is as healthy and good-natured a baby as one could wish for. I shall always have the highest praise for Mellin's Food.

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The Conversation Corner

HELLO, Cornerers! How are you? I have not heard a word from you, or you from me, since last century. I feel almost like old Rip Van Winkle, rubbing my eyes, and looking around to see where we are. In the middle of a dark night old Father Time rushed his chariot across the unseen boundary line—as unseen as the equator or the tropic of Capricorn—and landed us all in a new century. We have always talked about our nineteenth century as though there never could be any other, but now it is past and gone and out of date—and *we live in the twentieth century!* It will not be long before I shall hear the younger members talking about “the 19th century” as though it belonged to ancient history, like the age of Columbus or Cromwell.

That boy in the picture is looking forward—that is all right. But before we travel another week's journey from Time's big, centennial milestone—with XIX on one side and XX on the other—let us borrow the boy's telescope, turn it around and look backward over the century's road. One thing interests us to begin with—that people in 1801 were gravely reviewing their past century and asking whether there might not be something new in the one before them. They did not dream that they were behind the time—and they were not; they were right up to date!

But they had no idea of their future. One writer quoted Benjamin Franklin as saying at the close of his life, ten years before: “Could I but a century hence revisit thee, my country, and take one view of thy improvements and prosperity!” But could even the sagacious and far-seeing Dr. Franklin have predicted the “improvements” in his own line of discovery? Could he have imagined the result of his experiment with the kite and the key? One centennial orator in 1801 predicted: “The inhabitants of the United States, according to their usual rate of population, will by the end of the nineteenth century be twenty-five or thirty millions.” What, Cornerers, is the total present population of the United States, by the census just completed? And how does it compare with what the prophet at the beginning of the century thought it would be?

Those wise men could not look ahead correctly, but you can look back and see what has happened. I wish you would take a sheet of paper—a good large one!—and write down what you can remember of the inventions, discoveries and improvements since 1801. You will be surprised at their number. Now I did not live in 1801—even if you suppose that I did—but I sometimes think that almost everything of our modern civilization has started within my memory, except the friction match—for I am sure there were no relics of the tinder-box remaining in my home when I was a boy. I was twelve years old when I first saw a railroad train, and I trembled at the thought of riding after such a dreadful monster as

that locomotive was—I think its name was *Arcturus*. The “electro-magnetic telegraph” followed, and I learned to operate upon it two years later—the most wonderful thing we could possibly imagine! I remember the coming of steel pens to take the place of quills, the first use of envelopes, and the introduction of all sorts of machinery, on the farm, in the house, in the factory, and in traveling. I would like to print right here a full list of the things unknown in my boyhood, but very common now.

But that would be telling you, and while writing this last paragraph I have decided to ask you to make out your own lists and send them to me before Feb. 1. Remember: inventions, discoveries and improvements (including reforms) of the nineteenth century. The boy or girl who sends the most complete, correct, well-prepared list shall have a suitable book for a prize. You will not of course copy it from any newspaper or magazine article—that would not be honest, and so not the thing for a true Cornerer to do!

And now we have got around again to our boy at the telescope. He is a Corner



boy, I am sure, and apparently of the typical Corner age—twelve or thirteen years old. He must be looking into the future to see what he can see in the twentieth century. I am confirmed in this opinion when I recognize him as the same boy whom I met at a Thanksgiving party, and who told me of an article he had read in the *Ladies' Home Journal* about the happenings of the next hundred years. He was evidently trying to get a telescopic glimpse of those strange events when some one got a snap-shot of him and sent it to me. I have looked up the article (by Mr. Watkins) and think I will give you a specimen of his prophecies.

I confess that some of them do seem rather strange, but then I remember that two or three of us boys talked over this same question of the future over a half-century ago, as we drove our cows home from the “further pasture,” one summer evening, when we were about twelve years old. We decided it to be impossible that there should ever be any mode of traveling better than the steam railway, or of communication quicker than lighting. We conceded that there might be—probably would be—some *improvement* on these inventions, but nothing to take their places—we *knew that!* But we boys, so wondrous wise at twelve, have been drawn often by a far stranger motive power than the steam engine, and have often talked with far-away people, if not with each other, much more quickly than by the telegraph!

Now this twentieth century prophet does not exactly predict any entirely new method of travel, but he expects electric trains to run to San Francisco in one day, and electric ships to Liverpool in two days, diving far down out of danger during a storm. Air-ships will be on duty for war purposes, and automobiles will be in common use by farmers and by the children, using them with sleighs—and I suppose sleds in the winter. (Thanks for that, Mr. Watkins!) Goods will be delivered by pneumatic tubes, and friends will communicate with each other, even from mid-ocean, over wireless telegraphs and telephones. Instead of surface cars in cities, “movable sidewalks” will take us up easily to elevated railroad platforms. His best prophecy about traveling is that people will be able to walk ten miles at a stretch—of course that is entirely practicable if you children will begin to practice it now!

How about population? The 1801 man made a mistake in his prophecy. The 1901 man says there will be from 350,000,000 to 500,000,000 in 2001. Americans will be an inch or two taller at the end of the twentieth century, and will live a third longer than they do now—you Cornerers would better begin working for that improvement right off! Coal will go out of use as well as horses, electricity being adopted for heating as well as for hauling. It will be manufactured by water-power, either by the fall of fresh or the tides of salt water. This electricity will be supplied from central stations, hot or cold air being turned on from faucets as we now turn on hot or cold water. In fact, he plans to have cooking done also by wholesale plants and distributed as ordered. All the hostess will have to do in preparing for dinner will be to press the button, softly say to somebody two or three miles off how many guests she has and how many turkeys and pies she wants, and in five minutes a door in the wall will open and the dinner be set down on the table—including strawberries, which science will then produce as large as apples, peas as large as beets, and roses as large as cabbage-heads!

Flowers, by the way, this writer says, can be grown of any desired color, so that roses may be black, blue and green, as well as red and white. But what advantage there can be in black roses, I do not see. Another thing I do not quite like—there are to be no wild animals left, not even a rat or a mouse—except specimens for menageries.

I suppose some of this sounds ludicrous as well as impossible—but is it any more strange or funny than a telephone or an automobile would have seemed to us boy prophets fifty or sixty years ago? So I will offer a prize of an electric trip round the world (via the Nicaragua Canal by sea, or Bering's Straits by land) to the boy or girl who will make the most complete, compact and correct list of the inventions, discoveries and improvements of the twentieth century! No preference given to boys with telescopes. I will give you six months' time to file these lists!

Mr. Martin

The Greatest Week in History*

II. The Triumphal Procession

BY REV. A. E. DUNNING

The entrance of Jesus into Jerusalem as a king was, in the view of his contemporaries, a trivial affair. The governor of the city expressed his opinion of it when a few days later he ordered the title, King of the Jews, to be fastened to the cross above the head of Jesus crucified as a criminal. Pilate thought that was the end of the episode. If newspapers had then been published in the world's great centers, this event, if mentioned, would have been given only a few lines. Who would have believed that Sunday morning that the world would reckon time from the birth of the man riding on the ass's colt, instead of from the enthronement of kings of the nations, and that in the dawn of the twentieth century, thus reckoned, millions of people would be reading in their newspapers about that procession? Why is this world-wide interest felt now in that event? The answer to this question may be discovered by a study of what happened that day, seen in the light of the Christian centuries. We shall find the answer in:

1. *The Prince of Peace.* That was what Jesus represented when he came into the capital city of his nation. If he had ridden on a horse or in a chariot he would have assumed the attitude of a conqueror through war. But the white donkey that he rode was the symbol of peace. To most men then it would have seemed ridiculous to call his advance around the spur of the Mount of Olives a triumphal procession. By such a title men meant to describe honors given for victory.

What victories has Jesus gained? None that would have been recognized then. Yet he had already conquered some hearts and was joyfully acknowledged as their rightful king. He was riding on to conquer death through death. He has changed the meaning of heroism. He has given to humanity a new ideal. Titus conquered Jerusalem less than forty years later, and in honor of his achievement led a triumphal procession into Rome with the spoils of the destroyed city, with thousands of captives in his train, and with the glory of having slain many thousands. The hero of his time was the one who killed the most. The hero of today is the man who saves the most.

War for conquest is no longer glorious. It is justified only when its purpose is to set men free. Those who went to Cuba in the war were honored because they fought to deliver Cubans from oppression. The armies in China win approval only because they protect lives from lawless hands. Our difference concerning the war in the Philippines is as to whether or not it is a war for conquest. But nearly all those who defend it do so on the ground that it is waged for the ultimate help of the Filipinos and of the world. Only a small minority would support it as avowedly a war for spoils to the victors. Every year the conviction

grows stronger and spreads farther that peace has victories greater than war. Love and truth grow mightier than greed and falsehood. Jesus has wrought this change. He has made a triumphal procession through the centuries. The man on the ass riding to his crucifixion comes forth through the ages as the King of kings.

2. *The welcoming multitude.* They were the common people, pilgrims from Galilee, toilers of Judea, making holiday of the great festival. They knew their Scriptures, and they saw a prophecy fulfilled in the young man riding into the city on the colt. They recalled the words of an ancient prophet, "Behold, thy king cometh unto thee." They greeted him with the Messianic song of the church, "Blessed is he that cometh in the name of the Lord." The multitude caught the enthusiasm. They scattered green leaves and branches of palm in his path. They spread their garments in the highway for him to ride over.

The character of Jesus is fitted to evoke enthusiasm. Far greater multitudes now than then wish to live as Jesus would live if he were now among men. No proposal of a rule of life has awakened a wider response than that of Mr. Sheldon to follow "In His Steps." The true vision of Jesus arouses and keeps in play what is noblest in men. He will ride into every nation as the Prince of Peace, as conqueror and king. The assurance of it is in history and in the life of today. It is not hid from any one with open eyes. The London *Athenæum* recently said in reference to China:

The recent outbreak has shown that the great bulk, at all events, of the converts are prepared to go through fire and water in defense of their adopted faith. As to the progress which Christianity has of late made in China, there can be no more authoritative witness than the Viceroy Chang Chih Tung, who recently stated that, as compared with Buddhism and Taoism, Christianity is now in the ascendant. It is always easy to find fault with such a complex system as is involved in the missionary effort, but events are proving with more and more certainty every day that Christianity is making sure, if slow, progress in the country, and that the influence of the missionaries resident in the interior is a power for good.

That is a remarkable statement in an influential paper which makes no claim to be a champion of Christianity. Is there already a white vision of the Christ riding into China, through the thunders of war and the tumult of nations, to speak to the storm, "Peace, be still"?

3. *The doomed city.* The most pathetic scene in the life of Jesus is that outburst of grief when he rode round the brow of the hill in the midst of shouting multitudes into the view of Jerusalem. He saw the nation in the grasp of corrupt and blind leaders—the centuries of the religion all his race held sacred coming to an end in darkness and blood. What a picture he drew of the nation's future as he gazed at it, his frame shaking with sobs! But Jesus was not a pessimist. Seeing a visible kingdom that was soon to fall, he saw a spiritual kingdom rising

which was to bless the world. He wept over the destruction of the one at the hands of men to whom it had been intrusted. He uttered his judgment on them a little later in a philippic incomparable in its severity. But he lost sight of the other kingdom only for one awful moment on the cross—that moment that showed him human like ourselves when he felt that God had forsaken him. All his life he saw the triumph before him because he knew what was in man to fulfill the purpose of the Father. "For the joy that was set before him he endured the cross." The forecast of triumph was in the air as he entered the temple. The blind and the lame welcomed him. The children shouted their Hosannas. He defied the chief priests and the scribes and chose the praise of babes and sucklings.

The priests crucified him, but they and their religious system went down to rise no more. He rose from the dead and lives to lead people such as they despised and he loved. The triumph of democratic ideas is the triumph of the Christ. The last century, viewed in its light, was his triumphal procession. He would make man sovereign by making him realize that he is a child of God. That is the forward movement of this age. Christ leads in it, though priests and scribes may still scorn him and the multitude may still at times add their cries against him. Peace is coming through war for the principles he taught and exemplified. The vision of the apocalypse is the prophecy of the nations hastening to its fulfillment.

"He is arrayed in a garment sprinkled with blood: and his name is called the Word of God. And the armies which are in heaven follow him upon white horses, clothed in fine linen, white and pure. . . . And he hath on his garment and on his thigh a name written, King of Kings and Lord of Lords."

Neglect of the New Testament

In *Unity* Rev. Jenkin Lloyd Jones of Chicago says strongly, and we fear, alas, truthfully:

Whatever the conventional claim may be, there is no disguising the fact that the New Testament is today a much-neglected book. Intelligent, respectable people, who would resent the charge of indifference to the moral and religious interests of themselves, their homes and of society—indeed, those who claim to be especially interested in religion, church members, boastful of their Christianity—do not read their New Testament as once it was read by representatives of their class. It is the volume that is allowed to remain on the table unopened. It is the last thing the business man talks about, and it is seldom the volume used in common for fireside reading or family worship. Young men and young women who push their way through college boast of their acquaintance with Greek or Latin classics, are alert over their Shakespeare and their Browning, who blush when found guilty of a misquotation in the modern classics, or are found so far behind the times as to be unacquainted with the last sensation in literature, smile over their ignorance of the New Testament, and consider it a good joke if they credit a saying of Isaiah to Paul, or are found in a state of mental confusion over the Pentateuch and the Apocalypse.

Keep good men company and you will be of the number.—George Herbert.

*The Sunday School Lesson for Jan. 13. Text, Matt. 21: 1-17; Mark 11: 1-11; Luke 19: 29-44; John 12: 12-19. International Lesson, The Triumphal Entry.

The Literature of the Day

A Pioneer Separatist

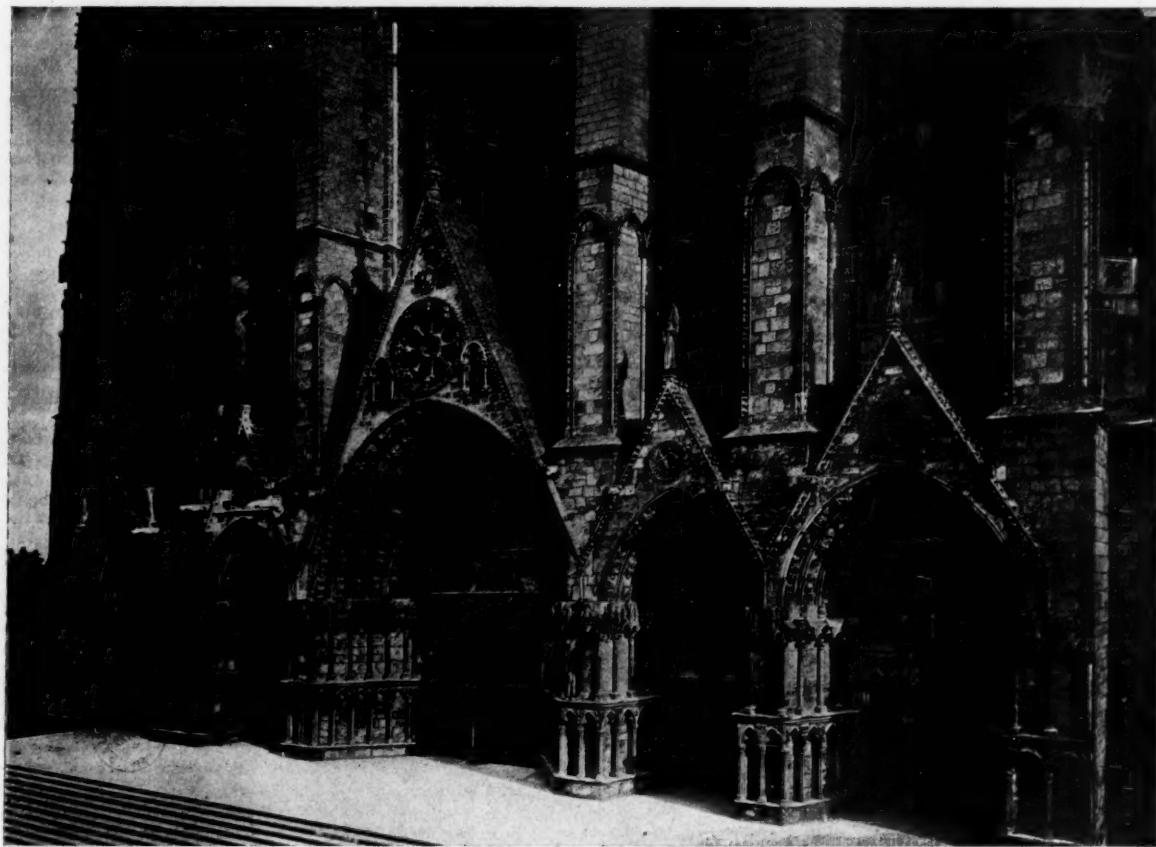
It is not easy to ascertain the truth about the leaders of the Separatist movement in England, which gave rise to modern Congregationalism. Therefore such a scholarly critique as *Henry Barrow, Separatist*,* by Rev. F. J. Powicke, Ph. D., an English Congregational minister, is the more welcome. As a picture of the times and the man his account is clear and full. Barrow reappears in all the vividness of his checkered history, as a Cambridge undergraduate, a lawyer, a gay courtier, a sudden convert to Puritanism, a prisoner for his faith, a thorn in the flesh of the authorities because of his plain-speaking upon trial, an author

true believers, having the right and duty of discipline, the two sacraments, and the guidance of the Spirit. But he regarded the minister as only a layman holding a special office, and would not allow him to marry the living or bury the dead. No church without a pastor could partake of the Lord's Supper. The very order of Sabbath worship was to be only such as could show Scriptural authority to its least detail.

Dr. Powicke seems to regard Barrow as more nearly a pure Congregationalist than the facts warrant. If we read Barrow rightly, he distinguished between pastors and elders more sharply than Dr. Powicke admits, and gives to the elders a place and power more consistent with

foremost among the works most essential to a correct understanding of church history. They are well known to scholars and have little interest for others. They need not be named here, but Dr. Powicke treats of them at some length.

Dr. Powicke also gives chapters to the Reformists in the State Church, to the bishops of the time, to Archbishop Whitgift and to the Anabaptists. He exhibits a commendable freedom from prejudice towards these opponents of Barrow, and one feels that his judgments are essentially sound. The second part of his book takes the reader over to Holland, treating of the exiled church and the dispute at Amsterdam about the eldership, in which the Leyden church was somewhat in-



Bourges Cathedral, Western Façade

From *Cathedrals of France* (reviewed on page 35). The Churchman Co., Publishers

of daring publications defending his views, and, at last, a martyr. His was one of those brief, sad, romantic careers which so often have proved memorable and influential. The first chapter of this volume tells us who and what he was and what he did. It is a pathetic story finely told.

The writer goes on to deal at length with Barrow's teachings. He held the Scriptures to be the supreme, final authority about the church and distrusted human reason. He rightly held the Holy Spirit to be the guide of the individual judgment, yet failed to perceive that the belief leaves room for differences of interpretation. He drew from the Bible the essential Congregational theory of the church, an independent company of

Presbyterianism than with our polity. But that he taught the absolute independence of the local church is equally true. He was a Congregationalist, and we owe him a debt not to be underestimated. Yet his Congregationalism had this positive and characteristic Presbyterian element, and to this extent it was a compromise.

Dogmatic and dogged as he was, impulsive even to rashness when self-control was vital, it is not strange, in view of the conditions of the times, that he was detained in prison or that his pleas for opportunity to confute his accusers found little heed. His writings gave him his reputation and have maintained it—seven little volumes of theological and ecclesiastical discussion, prompted by the times, characterized by their peculiar spirit, and

involved, and the closing chapter is a keen, destructive criticism of Prof. Edward Arber and his *Story of the Pilgrim Fathers*. This portion of the volume has little to do with Barrow and, valuable although it is in itself, one questions why it was appended.

In a note to the first chapter he opposes Dr. Dexter's argument that Barrow probably wrote the Martin Marprelate tracts and apparently indorses the theory that Penry wrote them. Dr. Dexter's argument may not be, and he did not assert it to be, conclusive, and probably no absolute certainty ever will be attained. But that Penry was not the author seems to be established by his own testimony as quoted by Udall, to the effect that "he [Penry] denied it in such terms as declare him to be ignorant and clear in it"; and by Hilder-

* James Clarke & Co.

som, "that Mr. Penry did ingenuously acknowledge . . . that he had not deserved death for any dishonour put upon the Queene by that Booke [a different work] . . . nor by the compiling of Martin Mar-Prelate (of both of which he was falsely charged.)" So far as we are informed, no American edition of this valuable work has been issued. But certainly some copies should be put upon sale here.

Three Eminent Preachers on the Times

The three preachers are Dr. Hillis, Dr. A. H. Bradford and Prof. F. G. Peabody. The three volumes are *The Influence of Christ in Modern Life*,* *The Age of Faith†* and *Jesus Christ and the Social Question.‡*

Dr. Hillis has written a paean of exultant hopefulness, pointing out that the recent era of destructive criticism has closed and that a new, creative era has begun. "Plainly there is a new spirit in letters, in art, in philosophy and in religion. If once the pendulum moved far toward doubt, now it is swinging back toward faith," and "the most striking fact in modern life is the growing reverence for the teachings and character of Jesus Christ." Dr. Hillis, however, is no mere enthusiast. He has written out of large observation and experience and takes full account of the dark, depressing features of modern life. But he shows what ample reason there is, in spite of them, for Christian encouragement and activity. The influence of his pages can only be to nerve the reader, while facing frankly all which hinders the progress of the gospel, to believe in and labor for it. Methods are being modified, but the spirit and purpose remain the same. These chapters touch one by their manly sympathy and candor while they also delight by their genuine eloquence.

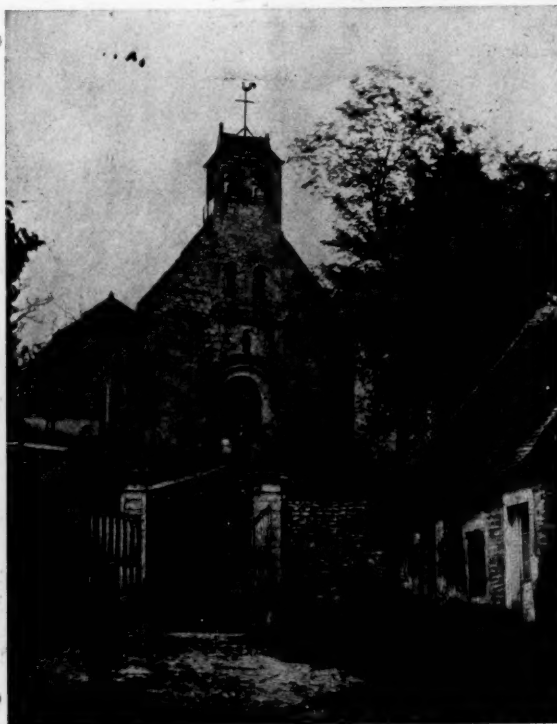
Dr. Bradford is equally optimistic, although similarly cautious not to overlook the hard facts of the situation. With even more plainness and directness, and with engaging attractiveness of manner, he discusses great truths of religion in their relation to the problems of life. He finds the key of each in faith in the fatherhood of God and the brotherhood of man, and these somewhat backneyed expressions find fresh and forceful interpretation at his hands. Many passages linger in memory for their terse, telling condensation of vital truth. This volume is somewhat more theological in its line of thought than Dr. Hillis's and goes deeper into the grave questions which the soul asks. But it is not the less cheering and invigorating.

It is a cause of profound gratification that an institution like Harvard should have as the leader of its religious thought and effort such a man as his book reveals Professor Peabody to be. He gives us

the fruits of a reverent, scholarly study of the teachings of our Lord upon important social themes—the family, the rich, the care of the poor and the industrial order. We recall no other volume on the subject which surpasses—we are almost ready to say which equals—this in breadth as well as keenness of view, in sympathy, candor and practical, enlightening helpfulness. The pith of it is contained in these words:

Such, in their most general statement, seem to be the social principles of the teaching of Jesus—the view from above, the approach from within, and the movement toward a spiritual end; wisdom, personality, idealism; a social horizon, a social power, a social aim [p. 104].

It is shown with convincing clearness that Christ's teaching cannot be learned merely from his distinct utterances or even from a comparison of them, that his habit of dealing with its subjects—e. g.,



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From Fulais. Little, Brown & Co. (reviewed on page 35).

THE NORMAN CHURCH OF ST. LAURENT

the rich or the poor—must be considered, and that the result is a teaching far more profound and often much more difficult to obey than appears at first. He treated every problem and every case as a factor in God's kingdom, i. e., he looked at it from above; he regarded man as God's instrument, i. e., he recognized the power of personality; he believed that God's people are to build up God's kingdom, i. e., they have an ideal, a social aim.

In the practical application of these principles lies much of the strength of the book. Had we space, we should quote whole pages gladly. Ministers will find the author not only a wise guide of reflection but the source of manifold suggestions for useful sermons. In his final chapter on The Correlation of the Social Questions, he has offered some of his most pertinent and inspiring work. Moreover, although his thoughts will command the attention of the most cultured and of experts in social studies, they are so clear

and so simply uttered that anybody may understand and profit by them.

The New Books

* * * In some cases, books announced in this department will be reviewed editorially later.

RELIGION

In the Time of Paul. By Rev. E. G. Selden, D. D. pp. 151. F. H. Revell Co. 75 cents. A modest but fine piece of work. Sets forth the social, political, religious and other conditions of the world which Paul and the young Christian church had to encounter. Carefully studied, comprehensive, temperate and enlightening. Also agreeably written. A valuable aid, especially for young people, in comprehending what the world really was in the first century A. D.

Religious Movements for Social Betterment. By Dr. Josiah Strong. pp. 137. Baker & Taylor Co. 50 cents.

One of the monographs on American Social Economics prepared for the Paris Exposition. Discusses briefly the change going on in religious activities, its cause and its results in new application of religion to common life.

Shall We Believe in a Divine Providence? By D. W. Faunce, D. D. pp. 202. Funk & Wagnalls Co. \$1.00.

The answer is affirmative. The author presents a reasonable justification of the mystery of life, suggests solutions of some problems, and commends faith in God in what is beyond understanding. Sensible and Christian.

Synthetic Bible Studies. By Dr. J. M. Gray. pp. 217. F. M. Barton. Fifty-two lessons planned to include in a year the study of the greater part of the Bible. Holds to the infallibility of the Bible, the Holy Spirit as the author of its words, finds types of Christ and spiritual meanings in details of Hebrew history and ritual. Is the fruit of much devout study and will be highly valued by those who hold the most conservative views of Biblical inspiration and the historicity of all parts of the Old Testament.

Selected Studies in the Life of Christ. By Laura H. Wild. pp. 123. F. H. Revell Co. \$1.00.

Forty studies, each arranged for a special task each day in the week. Much attention is given to what art has said of Christ and the volume is illustrated with excellent reproductions of pictures from the great masters. A very serviceable text-book for adult Bible classes.

Eve and Her Daughters. By Rev. T. M. McConnell, D. D. pp. 295. Westminster Press. 75 cents.

A series of sermons about women and for them. Sensible and suggestive.

FICTION

Quincy Adams Sawyer and Mason's Corner Folks. By C. F. Fiddgen. pp. 586. C. M. Clark Pub. Co. Boston.

A much too long yet a brightly written story of New England life, chiefly in the country. The intricacies of relationship, local politics, love affairs, etc., are baffling at first but are solved by a good fairy in the person of the hero. One may smile at the plot, as it gradually unfolds itself, but will become genuinely interested in the people.

Dauntless. By Ewan Martin. pp. 365. L. C. Page & Co. \$1.50.

Probably no more full, clear picture of the Ireland of the time of Cromwell and the Stuarts or of the long conflict there between Parliamentarians and Royalists ever has been written than this story. It is long but engrossing. The hero takes the Stuart side and his adventures in love and war are thrilling. The story is brilliant but is unjust in some respects to the Puritans.

At Odds With the Regent. By B. E. Stevenson. pp. 365. J. B. Lippincott Co. \$1.50. Deals with the France of the minority of Louis XV. On the whole the most exciting yet in the list of the year's novels of adventure, but

* Macmillan Co. \$1.50.

† Houghton, Mifflin & Co. \$1.50.

‡ Macmillan Co. \$1.50.

not unwholesomely sensational. Exhibits considerable power in picturing character and even more in vivid narrative.

The Sequel to a Tragedy. By H. C. Dibble. pp. 276. J. B. Lippincott Co. \$1.25. An unusual conception well worked out. A strange loss of memory and a species of double consciousness are features of the plot. Crime is described frankly but the tone of the work is wholesome. Very interesting.

The Cripple of Nuremberg. By Fellela B. Clark. pp. 290. Jennings & Pye. \$1.25. A sketch of people and life in picturesque Nuremberg in the time of Hans Sachs. A stirring story with a fine Christian spirit. A good book for Sunday school libraries. Illustrated with unusually perfect photographs.

Heirs of Yesterday. By Emma Wolf. pp. 287. A. C. McClurg & Co. \$1.00. Describes graphically the Jew in modern conditions and the difficulty of escaping from racial limitations. A strong piece of work.

The Fortune of a Day. By Grace Ellery Channing-Stetson. pp. 319. H. S. Stone & Co. \$1.25. Seven or eight short stories of Italian humble life. Well conceived and written. Makes the peasants very real to the reader.

MISCELLANEOUS

A Literary History of America. By Prof. Barrett Wendell. Charles Scribner's Sons. \$3.00.

Oriental Rugs. By J. K. Mumford. pp. 278. Charles Scribner's Sons. \$7.50.

Occupies usefully a hitherto empty field. In nothing else is one more helpless than in purchasing rugs, and although the dealer may know more than his customers about them, the chances are against his knowing very much. Mr. Mumford describes the history of the manufacture and use of rugs, the rug-weaving peoples, materials, dyes, designs and modes of weaving. But the chief feature of his work is his classification of the many varieties, accompanied by colored and other illustrations and by mention of the special characteristics of each kind. Textile tables and maps of the rug-producing countries also are supplied. He dispels much of the obscurity in which his subject has been involved, and shows how to distinguish the separate kinds, their individual and comparative values, the meanings of their designs, etc. The book does all which can be done to supply the reader with the expert knowledge which years of travel and study have taught the author. Furthermore, it is of great beauty and interest, apart from its special value.

William Shakespeare. By H. W. Mable. pp. 421. Macmillan Co. \$6.00.

Ranks the author among the most justly appreciative and fruitfully communicative of Shakespearean scholars. A volume for both the special student and the ordinary reader. Animated by sincere yet controlled sympathy, thorough and acute in research, illustrating a critical spirit as candid as it is keen, facing every problem fairly, and rehearsing the often told story with unflinching freshness and spirit, the volume merits high praise. Shakespeare's conceded use of the works of others as his material is justified, and easily. As for the sonnets, Dr. Mable holds the middle ground, that they are "disclosures of the poet's experience without being transcriptions of his actual history." The volume is illustrated finely and will not lack a long popularity.

Apes and Monkeys. By R. L. Garner. pp. 297. Ginn & Co. \$2.00.

Another book by this specialist in the study of animals, particularly of their language. Both popularly interesting, as an account of the writer's investigations from his cage in the jungle, and scientifically valuable. If it does no more it seems at least to prove that apes and monkeys have a common, even though limited, speech, which may be learned and used by men. Only a beginning has been made by Mr. Garner, and that only after years of hard effort, but his scientific zeal deserves hearty praise. His book also is a plea for the humane treatment of animals.

The American Slave Trade. By J. R. Spears. pp. 232. Charles Scribner's Sons. \$2.50.

Brings out some striking facts, e. g., that the slave trade was established because of the pity of de la Casas, a kindly priest, for the dying Indian race in the Spanish West Indies; that no other trade has ever paid so high an interest on the principal invested; that at one time it made some who followed it heroes,

although at last it degraded all such indescribably; that for forty years our navy undertook to suppress it without even restricting it; and that the evil results to the dominant white race were worse than to the Negroes themselves. Also shows how the spirit of justice gradually increased among us until slavery was eradicated. An instructive narrative, based upon ample study and full of vital interest.

Cathedrals of France. By Epiphanius Wilson. pp. 208. Churchman Co., New York. \$3.00.

For some time *The Churchman* has been publishing a series of illustrated articles on French cathedrals, and it now has grouped them into an exceedingly handsome volume. The descriptive text, although in a sufficiently popular style, embodies ample learning, archaeological and architectural as well as ecclesiastical, and the abundant and finely executed pictures repeat the story to the eye. The book is a fine example of the enterprise of the better type of the modern religious press, and should go into every town library as well as every private library in homes of culture. It will be specially enjoyed by those who have traveled, and will supply others with much of the higher pleasure and profit which travel affords.

Falaise, the Town of the Conqueror. By Anna B. Dodd. pp. 280. Little, Brown & Co. \$2.00.

Mrs. Dodd's earlier books had prepared us to expect much of this, and we have not been disappointed. It supplies a charming blending of the past and present, of historic facts and modern conditions. Falaise has had a peculiarly diversified and interesting history. "Feudalism and chivalry, English and French arms, Catholicism and Protestantism each in turn struggled for that supremacy which was to make or mar human progress." The volume is a picturesque, entertaining study of the town and will tempt many a traveler to visit the place. We reproduce one of its many fine illustrations.

The Frigate Constitution. By I. N. Hollis. pp. 263. Houghton, Mifflin & Co. \$1.50.

In a sense the history not only of a ship but of the United States navy. The Constitution still survives as the most impressive example of our old navy, after a career of glory. She was flagship of the squadron which broke down the system of piracy and tribute. She destroyed the *Guerrière* and the *Java* separately and defeated the *Cyane* and the *Levant* together, all British ships of war. Her story is full of diversified interest and important significance and is well told in these pages.

Old Virginia and Her Neighbors. By John Fiske. 2 vols. pp. 296, 397. Houghton, Mifflin & Co. \$8.00.

First published three years ago and at once conceded its place in the front rank of historical literature about America. Belongs between *The Discovery of America* and *The Beginning of New England* in the series of the author's works. A masterpiece of learning and lucid, vigorous writing. Illustrated lavishly and with many rare pictures. Handsomely bound and sold in a box.

A Hero and Some Other Folks. By W. A. Quayle. pp. 373. Jennings & Pye. \$1.25.

Twelve unusually fine essays on miscellaneous subjects. Vigorous and often decidedly original thought is uttered in an agreeable style, at times somewhat picturesque. They bear re-reading and are continually suggestive. Among their topics are Jean Valjean, *The Romance of American Geography*, and *The Gentleman in Literature*.

American Wit and Humor. 2 vols. pp. 246, 318. G. W. Jacobs & Co. Each 50 cents.

Of course in two such volumes there is considerable material of a commonplace quality and many old familiar witticisms reappear. But the collection is a good one, on the whole, the best which we can recall. It is not to be read at a sitting but to be tasted now and then.

Notes

Mr. J. M. Barrie is at work upon another novel.

Mr. W. E. Norris, the English novelist, is coming over here to give public readings from his works.

The late Mr. Ruskin was a constant letter

writer. Hence his autographs offered for sale are numerous and not very costly.

Prof. E. S. Morse has been at work for twenty years upon a catalogue of Japanese pottery. It is finished at last and is a most important work. The collection of Japanese pottery owned by the City of Boston is said to be the finest in existence.

A memorial meeting was held recently in Concord, Mass., in honor of Dr. Elisha Mulford, who died some fifteen years ago, and whose book, *The Nation*, although not often mentioned now, won a wide reputation then among thoughtful readers, and undoubtedly had considerable influence.

The December Bulletin of the Boston Public Library reprints the interesting result of an ecclesiastical council held in Concord, Mass., Sept. 13, 1743, to consider charges made by members of the church against teaching and conduct of the pastor, Rev. Mr. Bliss. The result advises both sides to forgive and forget mutually and go on together.

After the Interview at Appomattox

Gen. George A. Forsyth, U. S. A., in his book, *Thrilling Days in Army Life*, devotes a chapter to the historic conference at Appomattox Court-house. When the meeting was over General Lee was first to leave the building, and as he came down the steps and mounted his horse General Forsyth pictures him thus:

Booted and spurred, still vigorous and erect, he stood bareheaded, looking out of the open doorway, sad-faced and weary: a soldier and a gentleman, bearing himself in defeat with an all-unconscious dignity that sat well upon him. The moment the open door revealed the Confederate commander, each officer present sprang to his feet, and as General Lee stepped out onto the porch, every hand was raised in military salute. Placing his hat on his head, he mechanically but courteously returned it, and slowly crossed the porch to the head of the steps leading down to the yard, meanwhile keeping his eyes intently fixed in the direction of the little valley over beyond the Court-house, in which his army lay. . . .

After General Lee had passed, General Grant crossed the yard and sprang lightly and quickly into his saddle. He was riding his splendid bay horse Cincinnati, and it would have been difficult to find a firmer seat, a lighter hand, or a better rider in either army. . . . My eyes sought his face in vain for any indication of what was passing in his mind. Whatever may have been there, as Colonel Newhall has well written, "not a muscle of his face told tales on his thoughts"; and if he felt any elation, neither his voice, features, nor his eyes betrayed it. Once out of the gate, General Grant, followed by his staff, turned to the left and moved off at a rapid trot.

General Lee continued on his way towards his army at a walk, to be received by his devoted troops with cheers and tears, and to sit down and pen a farewell order that, to this day, no old soldier of the Army of Northern Virginia can read without moistening eyes and swelling throat.

General Grant, on his way to his field headquarters on this eventful Sunday evening, dismounted, sat quietly down by the road-side, and wrote a short and simple despatch, which a galloping aide bore full speed to the nearest telegraph station, that on its reception in the nation's capital was flashed over the wires to every hamlet in the country, causing every steeple in the North to rock to its foundation, and sent one tall, gaunt, sad-eyed, weary-hearted man in Washington to his knees, thanking God that he had lived to see the beginning of the end, and that he had at last been vouchsafed the assurance that he had led his people aright.

The Thoughtful Use of Hymns*

Lesson III. Psalm Singing, Ancient and Modern

By REV. EDWIN HALLOCK BYINGTON

Passing from the attitude of the hymn and of the singer, let us consider the relation sustained by the words we sing to the Bible—to its Psalms, to its incidents, to its phrases and to its teachings.

However early Christian hymns may have been produced, the Psalms had a prominent place in public worship from the first. Dr. Schaff says: "The Greek Church long adhered almost exclusively to the Psalms of David, and it had even a decided aversion to the public use of uninspired song." Hymns were used some, and in time became common; but they never entirely abolished Psalm singing. As late as the fourth century there was an order of monks who sustained a system of perpetual psalmody, called *Laus Perennis*. Taking up the song in relays, they kept it going unceasingly. "Like the vestal fires, or the minute bell of a Greek monastery, the music of the Psalms was never hushed, day or night." Luther made much use of both hymns and Psalms; but in England and Scotland only the latter obtained a foothold, when the Reformation revived congregational singing. For one hundred and fifty years nothing was sung but metrical versions of the Psalms and other Bible passages. Hymns were used in the homes, but not in the churches. In the reign of Elizabeth a great impulse was given to the making of metrical versions of the Psalms. The queen attempted it, so did Lord Bacon and scores of others, including a theatrical character and some of the illiterate. The standard productions enjoyed a wide and lasting popularity. In the British library are 601 editions of Sternhold's metrical versions of the Psalms; a popularity that some widely advertised modern books will find it difficult to surpass.

The Psalms had an equally strong hold on England and on Scotland, until the eighteenth century. Then the work of Watts, the Wesleyan movement and the quickening in the Established Church compelled the adoption of hymn singing within the churches of England. Scotland, not feeling these influences so definitely, retained longer her allegiance to the exclusive use of the Psalms.

The French version of the Psalms has a peculiar history. Marot, connected with the court of France, in 1538 made some translations of the Psalms and set them to the music of popular court ballads. They became the fad of the day, and the dissolute court of the French king became wildly enthusiastic in the singing of the Psalms. When later they were published, they brought ecclesiastical condemnation on Marot. He fled, became allied with Calvin, who encouraged and adopted his work, and thus a French courtier supplied Genevan Calvinism with spiritual songs.

The first book published in America was the old Bay Psalm Book, printed in 1640 by Stephen Daye. The versification was done by Rev. Richard Mather, Rev. John

Eliot and Rev. Mr. Weld. It passed through thirty editions in this country, and was very popular across the ocean. For an entire century new editions continued to appear, until England had issued eighteen and Scotland twenty-two. There is some ground for the claim that "it enjoyed a more lasting reputation and had a wider circulation abroad than any volume published in this country since." Today a copy of the first edition is worth twenty-five times its weight in gold. Some writers make sport of its clumsy verses, but we in turn may smile when we compare the circulation and value of the works of the critics in comparison with the popularity and influence of the object of their scorn—the old Bay Psalm Book.

Two hundred years ago the hymns were a supplement to the metrical versions of the Psalms; but they have been growing in popularity, until they have almost entirely supplanted these versions. But we need the Psalms in our singing, and many hymn-book compilers err in ignoring them as they do. There have been many recent metrical versions of the Psalms, and these as well as the older ones should be examined with care, and the best selected for use. We cannot afford to be deprived of Psalm singing. Responsive reading of the Psalms is better than an entire omission, but it is inadequate. The Psalms were composed to be used with music, and thus are most effective. The ideal, as well as the original, way of using them is responsive chanting. The effort to make a metrical version always injures them some. Take the words as they are, and let the choir and congregation, in alternate strains, chant them.

The authors of many of the metrical versions of the Psalms erred in the idea that rhyme was essential. It is not. This error strangely has been perpetuated. How many hymns can you find without rhyme? Though unrhymed poetry is honored elsewhere, and though rhyme is of less value in hymns than in any form of poetry, unrhymed poems are usually barred out of hymn-books. To this foolish idea we are enslaved. To it everything must be sacrificed—delicate shades of meaning, the interests of truth, poetic vision, beauty, feeling, sense, everything; only let the ends match, and it is all right. To many persons a hymn is a collection of religious words, so arranged in lines that the ends rhyme. It is time to protest. Let us tell our hymn writers that all that we demand is spiritual truth, transformed by the imagination into vision, and cast into rhythmical measure adapted to music, and that we care nothing whether it be rhymed or not. Then, freed from their bondage in rhyme, more often will they soar and sing for us songs that seem, like the larks, to come from heaven itself.

The work for those carrying on these studies. Required work. 1. Find some selections in your hymn-book that seem to be based on Psalms, compare them with their respective Psalms, and report which seems to represent

best its Psalm. 2. See how many hymns you can find that are based on the Twenty-third Psalm. If you can look over a Presbyterian, Methodist or Episcopalian hymn-book you will be aided in this. 3. Select five Psalms, revised version, that seem to you to be real hymns.

Optional work: (a) What value have hymns, apart from singing, as devotional literature, and for didactic purposes? (b) Select ten hymns that seem to you particularly good specimens of lyric poetry. (c) Read a number of the old metrical versions of Psalms, and comment on their merits and demerits. (d) Reminiscences by any who have sung psalms in public worship. (e) Is the absence from our hymnology of the belligerent spirit, found in many of the Psalms, to be commended or deplored? (f) The history of the old Bay Psalm Book. (g) After the manner of the first lesson, select ten prayer Psalms, five sermon Psalms, five personal and five testimonies.

Send this or any other work or comments to me as soon as you can.

Beverly, Mass.

He that would heal a wound must not handle it.—*Italian Proverb.*

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Old Bowen's Legacy*

By Edwin Asa Dix, Author of "Deacon Bradbury"

Mr. Edwin Asa Dix, who has so quickly come to the front as a novel writer of uncommon power, was born in Newark, N. J., about forty years ago. Graduating at Princeton in 1881, he took the highest honors in his class. His profession is that of a lawyer, though he has not practiced for a number of years. He has traveled extensively in this country and Europe, besides making a tour around the world. At present he resides in East Orange, N. J. He is exceptionally familiar with the



Green Mountain region of New England, in the midst of which is laid the scene of the story, Deacon Bradbury, which has given him fame as a novelist. That volume, published by the Century Co., ran through seven editions in seven months and is pronounced by competent critics a masterly portraiture of New England life. Mr. Dix's new story, *Old Bowen's Legacy*, the first installment of which appears herewith, also moves in a New England village, whose strong and interesting characters are sharply delineated, as our readers will see as the story proceeds.

CHAPTER I. "IN THE MIDST OF LIFE"

Lawyer Clark sat in his office, busily engaged in drawing up memoranda for an abstract of title. It was a bright, breezy day in early May—a month which in Vermont can exhibit both extremes of climate with equal facility, but which this year had so far held most laudably to the middle path. The joyousness of spring was in the air. The moist ground, giving up the imprisoned frosts of winter, was releasing also the hibernating germs of vegetable and floral life. Bits of yellow-green were dotting the fields. The grass in the village grass plots, as on the hillsides, had taken on fresh and vivid tints. Peeping crocuses and stately little sprays of hyacinth put forth in the sunny garden patches. A light breeze blew capriciously in from the distant hills, foothills of the Green Mountain range. The day was one in which you felt the life of spring, yet not its languor.

The lawyer's office was a cozy little one-room "L," or extension, jutting out from the side of his comfortable brown frame-house. It was reached from the front gate by a short, separate path which struck off at an angle from the main one that led to the front porch. The office was raised above the ground level by three low steps, and there was a tiny portico with two opposing bench seats, where, in open-air weather, waiting village clients might sit, pending the con-

clusion of some interview within, for Mr. Clark's legal den consisted of only one apartment, and there was none of the forbidding dignity and pomp of waiting-room and office boy and an inner office walled off by partition and ground-glass door. There was, indeed, seldom occasion even for the portico benches, for the local needs for the law's aid were not exacting. Still Mr. Clark was kept fairly busy and had always found his legal income sufficiently large for easy living.

He was turning over and reviewing his thin batch of manila-paper memoranda, throwing back the long legal-cap leaves at the upper end, one by one, as he ran over their contents.

"An easy search," he reflected, with satisfaction. "I wish all titles were as straightforward as this Bradbury one. Three generations without a conveyance, and precious few before that. I'd 've been willing to guarantee this mortgage without troubling to do the searching. However, it's as well to have it done and ready for the loan when he wants it at the end of the summer."

The inner door leading from the house opened, and Mrs. Clark, a composed yet alert-faced matron, entered the room.

"Samuel," she said, "Peter Merritt's 'round at the back door. Old Mr. Bowen's sent him down after you."

"What for?" queried the lawyer.

"He's down sick, Peter says; and he wants to see you."

"Anything serious? Why didn't Peter come around here to the office door?"

"I don't know how serious it is. Peter seems to think he's rather bad, but you can't tell much from what Peter Merritt says. He hasn't much sense. When he came trapezing 'round to the back door, I had to ask him if he expected to find you helping Lucy with the clothes-lines or doing odd jobs 'round th' chicken-house"; and Mrs. Clark's face broke into an irrepressible smile.

"Well," said her husband, good-humoredly, as he put away his papers, "he might have, you know. I'd like to know who keeps those chicken-house laths nailed firm if I don't. Yes, and I did help to string up some new clothes-lines, only week before last."

He slipped his thin steel-rimmed spectacles into their case, took a sheet or two of legal-cap paper, and stood up.

"Where'd you leave Peter?" he asked.

"'Round at the back. I couldn't get him to come here to the office for you. He seemed to have an idea that a lawyer's office was a dreadful place."

"I suppose it does come to seem so to people, sometimes," mused Mr. Clark, with a little laugh. "No doubt it's the fault of the lawyers—or the law." He reached for his hat. "Well, let's hunt up Peter and see what he says. Sim Bowen comes of pretty lusty stock, and I don't believe there can be anything serious the matter with him. Let me see: he's only seventy-four."

"Seventy-four is old, when you've lived such a hard and loveless and disappointing and solitary life as Sim Bowen has,"

returned his wife, as the lawyer followed her into the house; and Mrs. Clark's tone was not without the element of divine pity which all true women feel for thwarted or fruitless lives. She went back to her sewing-room, and her husband passed on through the cheery dining-room and the kitchen to the little arbor in the rear, just outside, where awkward Peter Merritt sat, nervously twirling his battered felt hat.

"Mornin', squire," said the messenger, rising as the lawyer approached.

"Morning, Peter. Mrs. Clark says you've come for me to go up to Mr. Bowen's."

"Yes. He's pretty bad."

"What do you mean?" asked the other, startled.

"I don't know. P'ralysis, likely. Took early this mornin'."

"Paralysis? You don't say! Come, let's get up there at once." They moved out from the lattice arbor and around the house to the front path and through the gate. "Doctor been up?" went on Mr. Clark, as they quickened their pace along the street.

"He was jest leavin' when I came down f'r you."

"What did he say about it?"

"I didn't stay t' hear. Seemed as ef you were th' one th' ol' man wanted t' see, more'n th' doctor. More'n th' minister, too, I guess," added Peter, with a vacant chuckle. "Don't b'lieve th' minister'd know th' way ef he was arst. Th' ol' man ain't troubled ministers much in his day."

The lawyer knew this well enough, and reflected on it while he hurried on through the village street with his shambling companion. They turned off into a narrower road which led up a long hill.

Mr. Clark said little more, but his thoughts were busy. Among persons knowing or knowing of each other so long and intimately as is the case in a small village like Felton, there is a certain shock attendant upon news of the death or illness of a member of the community akin to that felt in the case of an own relative. People come to interlock so closely into one another's lives and associations, their personalities are so near and vivid and constantly present, that anything affecting one sends a thrill through all. Simeon Bowen had been a conspicuous if not admired landmark in the region for more years in the past than the middle-aged lawyer himself could count; and his fall would be as the fall of some gaunt, prominent village elm, long since riven and sapless, incapable of affording shade or beauty, yet a fixed part of the street scene so familiar to all.

Bowen's house stood, bare and lonely, in a large, neglected inclosure, protected by a straggling "Virginia fence," and widening off at the rear into outlying fields, a vegetable garden and a pasture. The grounds, despite a certain neglect, were all evidencing, in leaf and shoot and bloom, the uprush of the spring, and the wind coursed buoyantly through the

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thinly green branches overhead. Mr. Clark looked about with practiced eye as they moved up the path.

"You don't keep this up very well, Peter," he remarked, as he took in the details of the scene.

"I do as well's need be," returned the other, bridling at the attack, yet not boldly. "Th' ol' man don't eat much an' don't want much an' I don't, an' we git more'n enough off th' farm jest as 'tis. An' he won't let me give any o' th' produce away, n'r yit sell it."

"Yes, I know," responded the lawyer, discerning that with all motives to thrift thus removed the farm-hand and man-of-all-work was perhaps not much to blame, after all. "I dare say any of us would get to feel the same way in Peter's place," was his broad mental comment, as he pushed open the creaky front door and entered alone.

There was in his mind a dimly felt irritation against the old man whom he had come to see and whose selfish views of life had resulted in a policy so narrow and wasteful and in a fruition so barren. He ascended the stairs with sure step, for he had been in the house before at infrequent times, though never to find its owner ill. On the upper landing he paused.

"Which room, Mr. Bowen?" he called out, distinctly.

"In here," came a reply, and he followed the direction of the voice.

Simeon Bowen lay on a bed opposite the entrance, and his visitor at once saw that he was gravely stricken. Part of the face was drawn and contorted, and even underneath the sheet and blanket the outlines of the thin, withered body seemed to reveal a sudden limp helplessness of the entire side turned toward the newcomer. The sick man was lying on his back, but he was able to turn his head and neck as the other came in, and his voice, curt and rasping as ever, showed that the stroke had not affected his vocal organs.

"I've been wantin' t' see ye, Sam Clark," was his greeting, as the other came to the bedside.

Mr. Clark could not but feel sympathy for the man's helpless condition, although the indomitable ring of the latter's voice showed that the old fighting Bowen spirit had lost little of its pugnacity, and asked no pity, no quarter.

"I'm very sorry to find you in this state, Mr. Bowen," he said, taking inadvertently the other's useless hand, and hurriedly substituting for it the other, which crisply returned his grasp. "I only just heard of your—attack, and came right up."

"Yes," came back, in the other's raucous tones. "Y' can't wrastle with an angel—or a devil—thet'll end by techin' th' hollow o' y'r thigh an' takin' an' underhand advantage. I c'd 've kep' it up f'r years yit on even terms, but what c'n y' do when Omnipotence won't play fair?"

"What is it?" asked the lawyer, briefly. "Pralysis. Doctor thinks it's affected th' vital organs. I sent f'r ye t' help me make my will."

"I hope it's not so serious as that, Mr. Bowen. Doctors may be mistaken, you know. We can fix the will safe enough, of course; but you mustn't regard sign-

ing it as signing a sort of death warrant, the way so many do."

"I hev'n't got many superstitions left," said the old man, grimly; "an' thet ain't one o' those I hev. Set down, will ye?"

"Can I get you anything—do something for you—first?" Mr. Clark looked around with an earnest desire to be of help, but with a masculine helplessness in the presence of illness. The stricken man, little used to self-coddling, was equally at a loss as to matters that might now conduce to his comfort, and had no favors to ask.

"Pete gave me s'm' breakfst b'fore he went out," he said; "an' there's beddin' enough on me, an' I don't know of anythin' else I want, 'cept t' git up an' move about ag'in," he added, with a glance along his motionless frame, "an' I don't see's I'm ever likely t' do thet now." He made a wry, impatient face, which was far from expressing resignation.

Mr. Clark stood for a minute uncertainly, and then, thinking of no immediate service to proffer, drew up a light chair to the bedside.

"Doctor wanted I sh'd hev a nuss or some one t' do f'r me," went on Mr. Bowen; "but I said no; I'd done f'r myself all my life, an' I'd keep on doin' f'r myself till I was done fur by th' Almighty. An' ef thet's happened now," he added, reflectively, "I don't know's I keer."

Mr. Clark was a stanch church member and a strong believer.

"You ought to care," he said, authoritatively.

"Why'd I ought t' keer? What's life done f'r me—or you either, or any of us, f'r thet matter—but what's it done f'r me t' make me keer f'r it? What's th' world done f'r me? What's any person in this 'ere village thet I've known an' lived in all my life done f'r me?"

"Perhaps the question is just as much, what 've you done for them?"

"No, 't ain't. I ain't talkin' o' thet side. We'll allow I've done much or little, jest as y' 'd ruther hev it. Thet ain't th' pint. What I want t' know is, what good's it done me—me, y' understand—t' exist? What good 've I got out of it? Here's seventy-four years gone, an' hard work an' hard knocks an' hard feelin's in every one of 'em sence I c'd creep, pretty nigh; an' here I be, in th' year eighteen seventy-one, lyin' on this bed with one-half o' me dead an' th' other half likely t' foller."

The old man was evidently in the mood for an outpouring of long-nourished feelings. His visitor saw this, and found himself not averse to it. Mr. Clark's compassion remained unlessened, but he felt the instinct of healthy combat rise and range itself beside it. Mr. Clark was no dumb listener, and doubtless the dying old farmer was the more willing to try conclusions with a foeman worthy of his steel.

"Sixty year out o' these seventy-four," pursued old Bowen, "I've been wonderin' what I was made fur; an' what I was gettin' out o' livin'; an', ef I wasn't gittin' it, who was; an' I s'pose I kep' thinkin' I'd know some time or other b'fore th' years were finished. An' now here's th' end, an' I see I don't know, after all, an' never come near knowin', n'r would have, t' th' end o' time. An'

ef I can't tell myself, you can't tell me; n'r any one else."

"No, if you can't tell, no one else can tell you. But that's not a thing to reproach the world with, Mr. Bowen," said the lawyer, sternly.

"Who keers f'r reproachin'? Ef y' mean thet I'd ought t' reproach myself, I don't agree. But ef I did it don't matter; it don't answer my question."

"How do other people answer it—for themselves?"

"I don't know. I've heared 'em tryin' to onct in a while, an' even thinkin' they were succeedin'; but I never c'd see it. They're a poor, miser'ble lot, every man-jack of 'em, in this town or any other; an' as fur as my observation 's gone, they've got more bad faults than good feelin's, they make more misses in life than they do hits, an' they git a dern sight more onhappiness out of it than they ever git pleasure."

"Then men are in a way to be a good deal pitied," observed his hearer, not without satire.

The old man restlessly moved his sound arm and leg beneath the covers.

"No, they ain't," he affirmed. "They deserve all they git. Many a time I've run my mind over th' people in this town o' Felton, Sam Clark, an' I c'n tell ye there's precious few thet's got enough good stuff in 'em t' 've made it wuth while t' create 'em. An' they 're a fair sample, I take it."

"Then you think Creation 's a failure?"

"Most o' what I've seen of it is. There 's frost t' nip an' drought t' wither; th' crops fail, but trouble never does. An' mankind, which we're told is the sum an' crown o' Creation, ain't nothin' but jest a mean, bickerin' set, with all th' cardinal virtues under an' all th' cardinal vices up an' fightin' among themselves. Mebbe they 're too pitiful t' blame, but they 're cert'nly too blamable t' pity."

"It would be better to help than either to blame or pity, as I look at it."

"Help? What c'n y' do? What 's th' use o' tryin'? Y' can't git th' salt tears out o' th' ocean. Y' can't git th' sufferin' an' th' littleness an' contemptibleness out o' mankind. Beelzebub reigns."

"Beelzebub reigns over those who sacrifice to him," spoke the other. "If one chooses to believe in horns rather than wings, it 's open to do so. But more surely than there are devils, there are angels, Simeon Bowen, and I tell you so solemnly."

"They ain't so much in evidence, then, I tell ye," returned the other, invincibly.

"Now you take me. I git back t' where I started. What's been th' use of it t' me? I've been visited by mighty few angels, but more horned devils of trouble an' worry an' misfortune than y' c'd shake a stick at. An' here I be, as th' end of it all."

"Yes. It's a text for Creation to preach a sermon to you from, rather than for you to preach at Creation."

"I don't see no sermon in it."

"Shall I tell you?"

"I wish y' would—ef y' c'n do it."

"Very well; then I will." The lawyer's face took on an unwonted expression of sternness, mingled with the intense earnestness of conviction, as he moved his chair the better to front the

sick man's eyes, and leaned forward to meet his gaze. "You're an older man than I am, Simeon Bowen, but, before God, I have a message to deliver to you, and if I don't deliver it now, I never may. I'll tell you why the world looks dark to you: it's because you've shut your eyes to its light. I'll tell you why men seem despicable to you: because you've practiced despising all your life, and never once tried admiring, let alone revering. I'll tell you why all Creation seems a failure: because you've let all Creation center in you!"

The drawn face upon the pillow attempted to form itself into an instinctive sneer.

"No," said the lawyer, answering the look; "this isn't smart speaking; it's truth. From the time you've known men at all, you've moved among them getting blinder and blinder to their good points and readier and readier to see their bad ones. You've painstakingly walled up your soul to every good impression that any other soul might make on it. You've dug underground and never looked up at the sky. You've had two wide-open, microscopic eyes for every little petty vanity and fault and failing of the people around you, and you've closed both to the charities and generousities and noblenesses and general humanity that's to be found in every one of 'em. They have faults and failings, goodness knows, and the very fact that nature's hard, as you say, accounts for half of 'em; and the other half are a good deal more than offset by what they feel and do that's good."

"That's a matter o' calc'lation," rasped the other, dryly. "I can't say I agree with ye."

"I don't expect you will. A man can't change the beliefs of a lifetime in an hour—nor in a year nor ten, sometimes—even if he should come to want to. All the more risk when he's forming his beliefs. But it's not calculation. It's plain, bare, naked truth. I tell you there's a million times more right in nature than there is wrong, and ten million times more good in the human race than there is bad. Why, if your eyes had ever been open to it all, you'd see good hearts and good thoughts and good acts as thick among men as the stars in heaven; and just as thick in this town as anywhere from Maine to California or China or the Galapagos Islands."

Mr. Clark, usually genial and self-contained, seldom grew excited. He was invariably calm in court, and equally so elsewhere, save on the rare occasions when his feelings were strongly affected. On such occasions he could speak out as now, with a power and passion based only on the intensest convictions. It had never happened to Mr. Bowen to see him in this mood before, and he listened with a half-startled thrill.

Mr. Clark's firm, frank, fearless face grew set as he talked, and his voice gathered depth and fullness as of a judge delivering sentence.

"Even if men were half good and half evil," he went on, impetuously, "it would be a contemptible thing to dwell only on the latter for a whole lifetime. Even if they were one-tenth good—one hundredth, if you like—haven't we got to make the most of what there is, keep the little

sputtering flame alive rather than puff at it and spit at it and call out that it's out and there is nothing but cold and evil?"

"I sh'd say it was out without any puttin' out, ef it ever was lighted," observed Bowen, with the old scoff.

"You ask what life has done for you. I ask what you've done for life. I'm preaching no sermon, Mr. Bowen, and I'm talking no cant; but I tell you squarely that a man gets out of life whatever he puts into it. You can twist that truth out of shape, if you like, and play with it and jeer at it, but at bottom it's true; and the greatest pity that the Deity and his angels can feel is for those who have gone through life and never realized it."

A strange, wistful glitter came into the sick man's eyes, and his free hand came forth from under the bedclothes and nervously began clutching at the outer blanket.

"I hain't gotten much out of it," he said; "an' I don't know's I ever tried to put much into it."

"Then you've missed the only reason for living at all, apart from its bearing on any future life, and I'm not bringing that into the question. I've merely put it on the lower plane of self-interest."

"I didn't know y' hed sech strong feelin's in ye, Lawyer Clark," said the old man, in involuntary admiration.

"I have, though I don't always express them. But this is one of the times to do it, it seems to me."

"What fur? It's too late f'r ye t' change my way o' thinkin'."

"Perhaps it is. But it's not too late to show you there's other ways; and I shouldn't wonder if you admitted they might be better ways."

"P'raps they are. I hain't seen much t' justify 'em."

"Because you never looked. You started out to keep your eyes shut, and then said there was nothing to see. You say that frost nips and drought withers. Yes; but you don't say that seeds spring up and harvests ripen, and flowers and fruit come, and birds sing; and that on this glorious spring day outside the very earth is so full of life and sap and strength that it's just bursting with it and filling even these neglected old grounds with promise."

"Look here," cried the other; "you've never tried t' git y'r livin' out of a farm, or ye'd think more about what winter an' summer does, an' less about spring an' fall. Ef it'd been all spring an' fall, I'd 've been well-to-do b'fore now 'stead o' dyin' at th' end of it with a scant five thousand dollars t' th' good—an' part o' that was handed down t' me."

"And if it'd been all winter and summer, you'd be dying with none. You're not a soft man, Mr. Bowen, and I don't take it that you want soft words now any more than any time; so I'm saying what I think."

"Say ahead," responded the other, with a half chuckle, half sigh. "It don't do no harm, an' it's calc'lated t' do good, though I'm afeared it won't. I don't say I wouldn't be willin' t' see all them good p'int's in natur' an' human natur' thet you talk of; but I hain't, an' I hain't likely to now. Ef I could, I might know better how t' make my will."

The word recalled the lawyer's atten-

tion to his client's stricken and critical condition.

"I'm afraid I've said too much," he said, with a sudden access of compunction, "and not the right kind, either. I ought to have remembered"—

"No, y' oughtn't," broke in the other, impatiently. "When's a man t' talk truth ef not over a deathbed? Don't you worry. Fact is—well, y've shaken my idee 'bout thet will a leetle, even ef y' hevn't shaken anythin' else."

Mr. Clark waited for a further elucidation.

"I've been hatin' th' hull run o' humankind," the old man burst out. "I don't say I don't hate 'em still, f'r thet matter, though mebbe there's grains o' good, as you say. But I'd settled it thet none o' my five thousand dollars was t' go t' do any good t' people in this town, ef I c'd help it; an' I don't know of any other town thet's any better. I hain't got a relation in th' wide world: I s'pose you know thet as well 's I do. My only sister's daughter, thet lived in New York State, ran off an' married a wanderin' furriner, an' a Watertown man wrote me she died soon after. Barrin' twenty-five or fifty dollars f'r Peter Merritt, I was goin' t' leave my money somewhere's f'r spite—say t' Jim Dole, th' liquor-seller, or t' th' free-thinkers, or somethin' like thet."

The other said nothing, although his nostrils dilated a little.

Old Bowen attempted to raise himself on his elbow, but ineffectually.

"S'posin' I don't do thet," he demanded. "S'posin' I'm willin' t' take y'r view a leetle, an' use it t' do some good?"

"Well?"

"Don't you say 'church' t' me!"

"I was n't going to say 'church' to you," returned the other, warmly. "It's a wider question than what 'll benefit any one church."

"Yes, it is. See here; you go downstairs an' look 'round th' place f'r 'bout ten minutes, will ye? I want t' think."

Mr. Clark went downstairs, and employed the interval in giving Peter a few friendly hints regarding the sick man's dinner, which the other already had partly under way. Bowen kept no housekeeper. He would not have one. The washing was put out weekly to Mrs. Watkins; but in other matters he and Peter made shift to do for themselves.

At the end of a quarter of an hour the lawyer returned to the room upstairs.

"There's one thing I want t' say right now," observed old Bowen, as he entered; "an' thet is thet I've hed idee's like yours myself, sometimes. Once in a while I'd git t' thinkin' thet mebbe things an' people wa'n't so bad, after all. I'd git over it mighty soon, but I did n't want ye t' think I was—was"—

"Of course you're not," responded Mr. Clark, promptly. "No one is. No one could be if he tried. Everybody has moments when he knows that the good is true."

"I did n't say 'know,'" returned the other, cautiously; "an' I ain't sayin' so yit. But p'raps—p'raps. D' y' want t' know what I'm goin' t' do with my money?"

"What?"

"I'm goin' t' foller your views an' not

mine. Ef there 's any resk, I reckon 't won't worry me any after I 'm gone."

"They're not my views. They're wise men's views, from Bible times down. They're natural views. They're true views."

"Mebbe, I'm willin' t' give 'em a trial. This farm's t' be sold. Hiram Wheeler offered two thousand dollars f'r it onct, when I was talkin' o' sellin'. He'll stand by it still. Th' place joins on t' hisn, y' know. It's a fair an' liberal price. You close with it. Furniture an' fixin's go with it. Thet's two thousand."

"Yes."

"In th' Hingham Bank there's three thousand more, drawin' int'rest. Th' bank-book 's in thet drawer yonder. Git it, will ye?"

The lawyer did so.

"Two an' three's five. I hain't got no other accounts."

His listener waited in silence.

"Now that five thousand I'm goin' t' leave f'r you t' dispose of."

"For me?" asked Mr. Clark, startled.

"Yes. Y' 're to put it where it'll do th' most good, in this 'ere village o' Felton, any time within a year."

"That's pretty indefinite, Mr. Bowen."

"You wait till I git through. Now, in th' fust place, it ain't t' go t' no church. Y' understand?"

"Clearly."

"Well, an' 't ain't t' go an' be frittered away in little gifts here an' little gifts there. I want it t' go t'gether. Ef I'm goin' in f'r doin' good at this late day"—the old man made a queer, rueful grimace—"I'd rather do one bigger good than a lot o' little ones."

"Often the little ones count more."

"I don't keer. What's more, I don't think so."

"Sometimes it's the other way, of course."

"Well, you make it so this time. An unmistakably worthy object, an' no conditions. Did y' bring any law paper with ye?"

"Yes," said the lawyer, producing it.

"There's pen an' ink over on thet table. Now you go ahead an' draw all thet up."

"But see here, Mr. Bowen," protested the other; "that's a very wide latitude you're giving me. I don't know that I can accept any such responsibility. Be more definite."

"I don't see any need to. I'll trust you, Sam Clark."

"It isn't the trusting; it's the deciding that I'm thinking of. It isn't an every-day occurrence to bestow five thousand dollars in a lump sum in a small town like this."

"Well, see here; I'll make three trustees instead o' one. You write that th' money's t' be disposed of by you an' Nathan Bradbury an'—let's see—Mr. Pickering; actin' t'gether."

"But the law won't recognize any such indefinite trust as that," protested Mr. Clark.

"Won't it? Well, it needn't, then. I don't keer what way it's done, s' long 's it's done th' way I want it. I'll leave all th' money t' you, then, outright; an' you jest write in thet it's my desire thet you three decide how t' dispose of it th' way I said. I'll trust you with it, fast enough; an' I don't see 's th' law c'n object t' thet. You fix it some way, anyhow."

Despite Mr. Clark's hesitation, the impatient old man would brook no negative, but hurried forward the lawyer's pen, until the will, broadly drawn in accordance with his instructions, was duly written out, subscribed and attested, a neighboring farmer and his son being hunted up by Peter and brought in as witnesses.

"There!" said Simeon Bowen, with a little sigh of relief, as the witnesses went tramping downstairs again with Peter, "thet's done. P'raps I've made futur trouble f'r you, Lawyer Clark, but I've got present trouble off o' myself. I didn't feel quiet, somehow, till thet property was disposed of in one way or other. Now ef it keeps my mem'ry green it'll be more'n I deserve."

Mr. Clark reached down and clasped the other's withered old hand with real emotion.

"There's good in you that you've never explored, Simeon Bowen," he said, earnestly, "Are you exploring it now, perhaps, or is it too late?"

"O, it's too late," replied the other. His voice broke a little, and he tried slightly to turn away his face. "I hed some trouble," he said, with an effort, "a good many years back. I don't doubt it ought t' 've sweetened me. It did n't. It soured me wuss 'n ever. I might 've felt diff'rent 'bout a good many things, 'ceptin' f'r thet. Well, it's all past now. You've done me good today, Sam Clark."

"If that 's so, I wish I could do you more—another day. There are higher things to think of than you and I have talked about this morning."

"I don't want to think of 'em, then. We've gone plenty high enough f'r me. Don't you let Parson Marshall come 'round here! 'Cause ef he does I won't see him."

"You'll let Mrs. Marshall come, won't you?" asked the lawyer. "Or, better still, Mrs. Clark? She'll insist on coming right up, I warn you, directly I tell her how sick you are; so you might as well make up your mind to it. Her chicken soup is famous; and you ought to see her take hold of this room and fix things up and make you comfortable."

Old Bowen smiled.

"She's welcome," he said. "She won't hev t' come but onct, I guess. Doctor said he'd look in ag'in airly in th' afternoon. I guess th' airlier th' better."

Something in his tone and appearance told Mr. Clark that the forebodings were well founded. The poor, wizened face on the pillow looked so pitifully white and small and yearning, its hard lines had so strangely disappeared in the mysterious approach of death, that the visitor felt the pathos of the desolate old man's fruitless, bitter life as he had never imagined it before.

"You mustn't take things too hard, Mr. Bowen," he said, ineffectually.

The other gave a tart laugh.

"Things?" he repeated. "Y' mean dyin'? Pooh! It don't matter any to me. Dyin' 's jest as good as livin'. Only I find I hate t' come t' die without knowin' what I've lived fur."

"I suppose those things have to be found out by us earlier in life, if they're to be found out at all."

"Y' 're right, I guess. Anyway, y' don't find 'em out at th' end. I've kep' ye long enough, Mr. Clark."

"Not a bit of it," returned the lawyer, earnestly, as he rose. "I feel as if I had n't said the things I ought to; as if I had n't shown you any soft side, somehow. And yet I've felt one; and all the world would, Mr. Bowen, seeing you in this way. There's more sympathy in life than you think for, depend upon it."

The other grunted.

"What you've said is all right," he rejoined. There's th' will t' testify to it. P'raps it 's jest as well thet way as ef I'd favored th' freethinkers or somethin'. Jest you see thet it 's well bestowed. I don't want thet money t' go till y' 're perfectly sartin sure it 's goin' right—all three of ye. Y' understand?"

Mr. Clark nodded.

"Ef I'm goin' in f'r doin' good at this late hour, as I said, I want it t' be some partic'lar good—somethin' special; not jest books f'r th' lib'ary an' sech. You mind, now."

He was evidently getting wearied, and the lawyer, after arranging two or three minor comforts, closing a shutter to screen him from the glare and cautioning Peter, as he came downstairs, to keep a close watch by the sickroom, left for his home, where his report speedily sent his good wife, accompanied by Mrs. Marshall, to old Bowen's bedside.

[To be continued.]

Woman's Board Prayer Meeting

CONGREGATIONAL HOUSE, BOSTON, DEC. 28

The company who gathered for this last Friday meeting of the year and of the century received an uplift from the message which Mrs. Capron brought from the first chapter of Colossians.

Mrs. Thompson suggested that the reason for so many failures in duty is the lack of right views of God, and that we are not necessarily selfish in asking spiritual blessings for ourselves.

Miss Clarissa H. Pratt, recently returned from Mardin, Turkey, was welcomed after an absence of eleven years. In a few words she gave a glimpse of the work of which Mardin is the center. There are many nominal Christians, but they are so oppressed that hindrances are many and progress is slow, but advance is really made, and while there are souls to be saved the work must go on, "missionaries must be sent and money spent."

Mrs. Perry of Sivas indorsed all this, and added that "money must be sent and missionaries sent." She also gave a little account of the Sivas Thanksgiving, which the eighteen of the missionary families tried to make as homey as possible. One very encouraging message has just come from Mr. Perry, who reports the receipt of a gift of £50 from Mrs. Harris of London for the purchase of some land greatly needed in Tocat.

Miss Child quoted from Miss Gregg of the China Inland Mission, who has spent some weeks in Paoingfu since the massacre, and testifies to the value of the work done there by those whose lives have been sacrificed.

An over-anxious and flush American, with his family, recently tried to "tip" his way into Rev. Dr. Alexander McLaren's church in Manchester, and not only had his "tip" spurned, but was forced to undergo the humiliation of having it done by the son of Dr. McLaren, who happened to be the doorkeeper whom he accosted. That is what Americans justly get in the way of punishment when life in Europe makes them compliant with its abominable "tipping" system.

A Maine Philanthropy for Boys

By Rev. Edwin R. Smith

The abrupt close of a recent autumn afternoon brought me a wheel to the line of hills which parallels the middle Kennebec. Pushing to the summit and coasting a mile or more I came to "Boyville." Such at least one might call it to be, remembering a Western writer's stories of boy life. At any rate, boys were everywhere and all at work. Two lads passed with a huge basket heaped with fresh loaves from the bakery. Yonder were several little chaps splitting kindling wood. From the wide-open doorway of a big barn poured forth an immense deal of dust and clatter, where oats were being threshed by boys. This was my introduction to Good Will Farm.

The beginning of this unique school for "boys in need of a helping hand" dates back thirty-five years to a Connecticut country town. Neglected and dinnerless Johnny Kelly was one day caught with his hand in a workman's dinner pail. The reform school, so-called, to which the boy was sentenced for his misdemeanor, was the occasion of his moral and physical ruin. Whereupon another boy, a genuine Connecticut Yankee, understanding the injustice which his Irish playmate had suffered, took the matter so to heart that he determined to devote his life to the service of needy boys, wherever and whenever they might be. This was the beginning of Rev. George W. Hinckley's passion for boys, and likewise the beginning of Good Will Farm in East Fairfield on the Kennebec, ten miles north of Waterville.

"The most interesting thing in all the world is a boy." So said Mr. Hinckley, and while he talked about his boys he showed me over the farm. Here, three miles from any village, upon an estate which now controls a square mile of farm and woodland, are six two-story cottage homes accommodating ninety boys, two smaller buildings used for administrative purposes and a noble brick school building with a capacity for 200 pupils. Moreover, five years ago the Good Will idea expanded; and now, a mile up river, one may see the beginning of a similar school for girls, with two cottages and the foundations of a school building in process of erection. Some of these Good Will girls have brothers in the school for boys, and already in many cases home ties between brother and sister have thus been kept unbroken.

Midway between these two schools is a beautiful granite chapel designed for use by both. Across the river are The Pines, where since 1893 an annual summer conference or camp for boys has been held. Here are a new auditorium, seating 800, a dining hall, athletic grounds and camping ground under the pines by the river bank for as many boys as may see fit to come. Such are the material results of eleven years' development since the original Good Will Cottage was opened to receive three neglected boys in need of a helping hand and loving instruction.

Apart from Mr. Hinckley's personal gifts to the enterprise, the first money for the purchase of the original farm was raised by a Sunday school class of boys, who had organized for this purpose into the Good Will Club. The first money received for the girls' school was a nickel from an appreciative small boy at the farm.

Benevolent business men of New York, Connecticut, Massachusetts and Maine have become warm friends of the school and serve officially in the Good Will Home Association. Some of the cottages were built by them. In one an opalescent window bears this inscription, "Erected in memory of a good mother." Near, in the vestibule, is a cabinet containing a boy's suit of faded blue cotton farm clothes, a little blouse and trousers. "Tom's dress

suit," his mother had called them, and after Tom left home she washed and ironed and packed them away in a little chest, and there, after her death, Tom found them.

One cottage for boys was built by the Christian Endeavorers of Maine. The Maine State Grange gave a cottage for the girls. Chapel and school building are memorials to those to whom the Good Will idea had become dear. The land on which the chapel stands was part of a farm given by a Boston business man. Without these large gifts, all unsolicited, the present development had been impossible.

But it had been equally so without the



MOODY SCHOOL BUILDING

smaller gifts; and today, though the beginning of a greatly needed endowment has been made, the continued activity of the school depends upon the contributions of friends whom God raises up for its need. The founder has never personally asked one dollar for its support. His faith is implicit in the promise, "Commit thy way unto the Lord; trust also in him, and he shall bring it to pass." This faith has surely been justified by results. At every turn of his career God seems to have guided him. While talking with him one wonders whether George Muller could have had a larger trust in God's purpose to care for his orphanages. One beholds the plant just described and sees by the Maine river the



MOODY CHAPEL

fruit of an idea as original and a faith as forceful as those which created the Northfield schools on the Connecticut.

The originating and inspiring genius of all this is a man admirably adapted to the leadership of boys. I can understand how a boy could make him his hero. Six feet of broad-shouldered physical manhood; a blonde face in which good-nature, strength of will and sympathy are united; sincere eyes which look straight into your own as if confident of finding there the best of which a man is capable; a manner which combines self-respecting dignity with a familiarity which does not hesitate to address a boy by his school nickname; himself still enough of a boy, though well along in the forties, to have unfeigned interest in baseball and tennis; without a suspicion of cant, yet deepening your conviction, as he talks, that God still speaks to his serv-

ants and guides them—such is George W. Hinckley.

"It does not appear that the country was created for boys only," Mr. Hinckley has written in his breezy monthly paper, *The Good Will Record*, "but it is evident that the Creator intended that boys should live in it. It is the best place for them."

Two hundred and seventy-five boys from eight to sixteen years of age have thus far found their way to the farm by the Kennebec. They have come from city, suburban town and country. It is the intention to keep a boy until his character and ability to make his way in the world seem assured. Good Will boys have scattered from Liverpool to Manila. The ledger in which their names and their school life are recorded, a "book of remembrance" from which Mr. Hinckley will tenderly read to you, surely cannot contain the names of many "black sheep." School-room work is graded from primary to high school. One Good Will boy has been through Harvard. At present three others are successfully working their way through college.

One seldom sees boys work with greater relish than those at Good Will. The bread-making for the entire community is done by a fifteen-year-old lad, with a younger assistant. Boys perform a large part of the domestic work of each cottage. They wash dishes, sweep, make beds and learn to cook. Boys manage the laundry, the grocery store and printing office. Under the direction of a farmer they care for the crops, and in winter they go to the woods and chop the year's supply of fuel. One boy is station agent. Each fellow has his work and seems to love it.

A thoroughly wholesome type of religion is preached and practiced. The personality of Mr. Hinckley is dominant here, as everywhere. He possesses a singular attractiveness and a sweet reasonableness which win devotion to almost anything he may propose. Every inch of his tall, broad-shouldered body stands for wholesome, manly living. "I believe," he said the other day, "in a religion which permits one to laugh and to pray the same day and hour." That every boy may be led into personal discipleship to Christ is the supreme desire at Good Will. Built and sustained by the power of faith in God's leading, its atmosphere is naturally and inevitably Christian.

Of this sane and admirable enterprise I have written with enthusiasm. One cannot but hope that speedily new friends may arise to erect suitable buildings for manual training and administrative purposes and also to complete the endowment imperatively needed.

The Good Will Assembly is planned for the instruction, recreation and religious stimulus of boys and young men. It is a good place to send any boy. He will hear noted writers read their own stories, will receive instruction from those who love nature study, will have a royal time with sports and be helped by the words of pastors and other Christian workers.

Here is part of a prophecy uttered four years ago by Mr. Hezekiah Butterworth and already in process of fulfillment: "I expect that this Good Will Assembly will be a name that shall represent the inspiration of goodness, of sacrifice, of education, of manly worth."

Other local news appears under Church Happenings, page 45.

High hearts are never long without hearing some new call, some distant clarion of God, even in their dreams; and soon they are observed to break up the camp of ease and start on some fresh march of faithful service.—James Martineau.

Life and Work of the Churches

A New Basis of Church Membership

The Maplewood church of Malden, Mass., made some significant changes in its basis of membership at its annual meeting. To the article in the constitution regarding membership the following clause was added:

Children baptized by the church shall be enrolled as members, with the understanding that such relation shall be continued until they indicate a desire, either for a formal acceptance or a dissolution of the relation. The list of such members shall be kept distinct from that of the adult members, but they shall be considered as members under the care of the church. This list shall include those baptized previous to this enactment so far as they can be found. It shall also include those previously baptized elsewhere who shall be presented by their parents.

To the article defining the duties of the church committee the following clause was subjoined:

In the case of those received by baptism in infancy, the committee shall confer with them at a suitable time with regard to their formal acceptance of the relation assumed.

In place of the old clause, charging the church committee with the "examination" of candidates, another was inserted which enjoins the "duty of conferring with them, acquainting them with the significance of church membership and obtaining their assent to the obligation involved."

It is understood that all "examination" of the candidate shall be private and in the hands of the pastor.

In place of the former somewhat detailed theological confession of faith, a simple religious expression was incorporated into the form of admission, which is as follows:

Dearly beloved, you are here before God and these witnesses to publicly acknowledge the yielding of yourselves to the religious guidance of Jesus Christ by uniting yourselves to the church that bears his name. This being your purpose, do you hereby assent to this confession of your faith?

I believe in God, the loving Father of the race.

I believe in the universal brotherhood of man, as taught by Jesus Christ.

I believe in Jesus Christ as the supreme Revealer of divine character, as the moral and religious Teacher, the spiritual Guide and the Redeemer of men.

COVENANT

In uniting with this church, I promise to give myself to its service, to work for its up-building and to walk with all its members and with all men in a spirit of charity and faithfulness.

The constitution declares, with regard to the doctrinal basis of the church, that "its understanding of Christian truth is in fundamental and essential accord with the belief of the Congregational churches of the United States."

These changes were made after long consideration by the pastor and his advisers. They have been the subject of general conversation among the church members for several months. They were prepared and unanimously recommended by a large and representative committee appointed for the purpose. They were adopted with absolute unanimity and heartiness. So far as known, there is not a dissenting voice in the entire church. Their purpose is twofold—to provide for the systematic and careful Christian nurture of the children of the church and to make religion instead of theology, spirit and life instead of intellectual interpretations, the basis of church membership.

For several months the pastor has been preaching on the theme of Christian Nurture and has also been presenting the fundamental

and essential faiths of Christianity in systematic manner. Catechetical classes have been inaugurated and increased opportunities for the training of Sunday school teachers, and the weekly lecture and conference for the past year have been on the Teachings of Jesus, which subject will be continued through the next year.

Lights Along the Shore

Long before the Government built its first lighthouses on the dangerous Cape Cod shore the Christians began to build their churches; and though some of these have been in existence more than 250 years, their lights still burn brightly. Men who have been sailors, and wives and mothers of those now at sea understand better than others can the significance of Jesus' command, "Let your light shine before men"; and they strive to make their churches real lighthouses and life-saving stations for human character.

The light at Chatham has a new keeper. Frederic Parker, a graduate of Andover (1900), began his work as pastor here Nov. 1. A council met Dec. 14 to ordain and install him. He was cordially commended by his brethren and the vote of approval was unanimous. The service of installation included an inspiring sermon by Prof. E. Y. Hincks, D. D., of Andover, and a brotherly charge by Rev. W. R. Campbell of Roxbury.

The old First Church in Yarmouth has outlived three church buildings, and observed Dec. 2 the thirtieth anniversary of the dedication of the fourth. The address was given by Prof. W. H. Ryder, D. D., of Andover, a lineal descendant of one of Yarmouth's first settlers. The occasion was celebrated as an Old Home Day by some former members now resident elsewhere.

The autumnal meeting of Barnstable Conference, held at Orleans in November, was one of the most successful in recent years. Every pastor in the county was present. Among reports indicating healthy life are these: Hyannis has completed payment of the debt incurred for repairs in 1897. A Junior Endeavor Society has been organized and is in care of the pastor's wife. A systematic canvass of the village by the Sunday school has resulted in an increase of fifty per cent. in attendance. Wellfleet has expended over \$2,750 in repairing and refurbishing its building and has added to its membership.

Harwich has a flourishing Junior Society, which gave a model exercise at the recent Cape Cod Endeavor Convention. Harwich Port rejoices in the unusual attendance of children at the morning service. Orleans has a large evening congregation, mostly of young people. South Dennis reports success in sustaining two weekly prayer meetings. The church building at Santuit, where an afternoon service is held, has been repaired and painted, the funds having been raised by the sewing circle.

The youngest member of the conference, the church at Cotuit, has prospered in the nine months of its existence. It now has a membership of forty-one; it has been successful in raising the pastor's salary entirely by pledged weekly offerings, and has met all other expenses. The mid-week service is devoted to the consideration of practical ethical problems of everyday life, such as food, dress, exercise, books and reading.

J. J. W.

Constructive Work in Oklahoma

Enid, Manchester, Lawnview and Weatherford have dedicated houses of worship within two months. Those at Capron, Oklahoma, Wellston and Waukomis will soon follow. Parsonages are being built at Pawnee and Oklahoma City. Waukomis and Alva have

just completed parsonages. Cashien's church building is being thoroughly renovated. At Lawnview revival meetings are being held. Twelve united on confession at a recent communion.

The First Armenian Church in New York

This new Congregational church was organized by a council held last Friday, at which promising reports were heard, and the pastor was installed last Sunday afternoon. The council, held in the Adams Memorial Presbyterian Church, included most of our prominent clergymen. Some interesting details came out concerning church polity. At the installation there was large attendance, and a great mixture of strange tongues. Rev. Professor Malcolm, a member of the faculty of Harpoot College, where the pastor was graduated, delivered the sermon, and Drs. Jefferson, Creagan, Choate and Stimson also took part.

The pastor is Rev. Haig H. Khazoyam. He left Armenia at the time of the last massacres, coming to America disguised as a servant to the British consul. He took a post-graduate course in Union Seminary, and began work among Armenians. He was loaned the use of an upper room in the chapel of Adams Memorial Church, on the East Side, near where many Armenians live. The work grew steadily and two years ago the mission began paying a small rental. Not content with one congregation, Mr. Khazoyam organized three others, in Paterson, Hoboken and Sterling, N. J. Now the church in New York is formally organized with a membership of fifty-five and a congregation of about 150. It raised last year \$1,200, not including the amount given it by the Home Missionary Society. For the present it will continue to use the Adams Memorial rooms, but it looks forward to a home of its own.

There are about 12,000 Armenians in America, 3,000 of them resident in and near New York. A majority of them are Gregorians, the minority what might be called Presbyterian-Congregationalists. In organization, however, they prefer the latter. Both council and installation were delightful occasions, the pastor of Memorial Church, Dr. Forbes, paying a high tribute to the earnest work and solid character of Mr. Khazoyam. C. N. A.

A Peep at Philadelphia

The First Church, Germantown, found the installation of its new pastor, Rev. N. J. Gulick, an occasion of great cheer and encouragement. The candidate made a happy impression on the council, not only by his deeply evangelical spirit, but also by his rare practical wisdom and skill in his proposed methods of dealing with parish problems. He won the unanimous approval of the council. The installation sermon was preached by Dr. James R. Danforth of Westfield, N. J., always heartily welcomed in the city where he was so long a pastor. The Germantown church has a beautiful house of worship and a constantly developing field, as the vacant blocks near by are rapidly being covered with new and attractive homes.

Central Church has recently heard President Barrows of Oberlin College, who spoke also at several other places in the city. A former pastor, Dr. Edward Hawes, has also been heartily welcomed by this church, where he made a powerful and effective plea for The Veterans of Christ's Army, securing offerings of nearly \$300 for ministerial relief. A Sullivan Memorial Service has also been given here. The renovated organ is one of the finest in the city, and its monthly musical services, with a thoroughly trained chorus, are

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spiritually inspiring. In accordance with its usual custom, the oratorio of The Messiah was given on the last Sunday evening of the year as a service of praise.

C. H. R.

to the St. Louis meeting. The hymn, "My country, 'tis of thee," was sung in both English and Hawaiian.

E. F.

A Glimpse Across the Line

Associational Gatherings

Among practical results of discussions at the fall meetings was the formation of committees to take the oversight of churches in the various districts. The benefit of this is already seen in regular supplies for vacant churches, some of which would scarcely have known which way to turn with the office of superintendent unfilled.

A Missionary's Tour

Rev. F. W. Macallum, missionary of the American Board to Marash, Turkey, has for the present completed a successful tour among the churches. He is honored for his sterling worth and his parentage, his father being an esteemed veteran in the Canadian Congregational ministry, and his mother for many years the efficient president of the Woman's Foreign Board. The response to Mr. Macallum's able addresses has been generous, and there is reason to believe that valuable contributions of books will be made to the library of the Marash Seminary.

A Soldier Minister

Considerable interest has been manifested in the return from South Africa of Mr. R. B.

Continued on page 44.

Diamond Jubilee of a Coral Church

On the first Sunday in December, 1823, Rev. Hiram Bingham, Sr., laid the foundations of the Kawaiahao Church (native), Honolulu, and dedicated the building it should occupy. The edifice, which is of coral, is one of the largest in the city. "Its walls," said Hon. W. R. Castle at the anniversary, Dec. 2, "have resounded with the best there is in connection with the advancement of religion and education in Hawaii. Within its walls have occurred many events which have made Hawaiian history. From this hall have been taken the ashes of kings and queens, chiefs, noblemen and missionaries. The church has been foremost in the eyes of the whole nation."

The auditorium was decorated with flowers of many varieties, and over the organ loft was draped a twenty-foot flag, the gift of Oberlin College. On the pulpit dais were seated many persons who have been prominent in the Christian development of the islands, among them Mrs. S. N. Castle, the only one of the four surviving missionary mothers able to be present. Another, now approaching her 100th year, was represented by her son, the pastor of the church, Rev. Henry H. Parker. He is fourth in succession and has served here over thirty-seven years.

Naturally the addresses were reminiscent and congratulatory. The service represented not only the life of a single church, but also the sacrifices and trials of the early missionaries and the toil and wisdom of their descendants, through whose agency savages have been transformed into a civilized people and brought under the United States flag. The program was eloquent with historic and prophetic suggestions. Among its features were hymns in the native tongue; a union Christian Endeavor meeting; prayer by Rev. O. P. Emerson, secretary of the Hawaiian Board of Missions; jubilee offering for a new organ; presentation of Hawaiian flag from Oberlin College, Rev. W. D. Westervelt; Aloha from the Denominations; From the Descendants of the Missionaries, Hon. W. R. Castle; From the Hawaiian Churches, Rev. E. S. Timoteo.

Salutations were received from Central Union Church, a daughter of the Kawaiahao Church, and the one which sent \$9,000 to the American Board by the hands of its delegate

Catarrh

Is a constitutional disease.

It originates in a scrofulous condition of the blood, and depends on that condition.

It often causes headache and dizziness, impairs the taste, smell and hearing, affects the vocal organs and disturbs the stomach.

It is always radically and permanently cured by the blood-purifying, alterative and tonic action of

Hood's Sarsaparilla

This great medicine has wrought the most wonderful cures of all diseases depending on scrofula or the scrofulous habit.

HOOD'S PILLS are the best cathartic.

These trade-mark cross lines on every package.

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Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 609 Congregational House. Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 607 Congregational House. Office hours 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Lizzie P. White, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, Boston. Frank H. Wiggin, Treasurer; Charles E. Swift, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-Second St.; in Chicago, 183 La Salle St.

WOMAN'S BOARD OF MISSIONS, Room 704 Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, United Charities Building, New York. Missions in the United States, evangelistic and educational, at the South and in the West, among the Indians and Chinese. Boston office, 615 Congregational House; Chicago office, 183 La Salle Street. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, Fourth Ave. and Twenty-Second St., New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, United Charities Building, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION COMMISSION.—Scholarships for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen states. Ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices 612, 613 Congregational House, Boston; 151 Washington St., Chicago, Ill.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary and Treasurer; W. A. Duncan, Ph. D., Field Secretary; Rev. Francis J. Marsh, New England Superintendent, Congregational House, Boston.

THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Samuel C. Darling, Pres.; C. E. Kelsey, Treas.; J. J. Tillinghast, Sec., 45 Milk St., Boston.

BOARD OF MINISTERIAL AID, Boston, Mass. Bequests solicited in this name. Send gifts to A. G. Simwood, Treasurer, 701 Sears Building. Apply for aid to E. B. Palmer, 609 Congregational House.

NATIONAL COUNCIL'S MINISTERIAL RELIEF FUND.—Aids aged and disabled ministers and missionaries and their families. Secretary, Rev. N. H. Whittlessey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. Form of a bequest: I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolutions of the National Council of the Congregational Churches of the United States.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies in Massachusetts and in other States. Room 610 Congregational House, Boston. Rev. Charles B. Rice, Secretary.

BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Rev. Alexander McKenzie, D. D., President; Geo. Gould, Treasurer; B. S. Snow, Corresponding Secretary, Room 601, Congregational House, Boston. A Congregational society devoted to the material, social, moral and religious welfare of seamen. Bequests should be made payable to the Boston Seaman's Friend Society. Contributions from churches and individuals solicited.

THE WOMAN'S SEAMAN'S FRIEND SOCIETY of Boston, Room 601 Congregational House. Annual membership \$1.00; life membership \$20.00. Mrs. Charles H. Beale, Treas., "The Warren," Roxbury.

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AND ALTAR for personal and family use at The Quiet Hour.

\$1.00 postpaid The Congregationalist Boston, Mass.

Life and Work of the Churches

(Continued from page 43.)

A Glimpse Across the Line

Blyth, a graduate of Montreal College, who enlisted with the second contingent last winter. Corporal Blyth received an enthusiastic reception from his college mates in Montreal, and also in his native village of Belwood. It is probable that he will soon take charge of the church in Victoria, B. C., where there will be ample scope for his fine abilities.

Outside Activity

It is an admitted fact that the Congregationalists of the Dominion are much more largely represented according to their numbers in general organizations and movements than is any other denomination. Their effort in these directions is again manifest in connection with the Alliance for Sunday observance, the Dominion Alliance for the suppression of the liquor traffic, and various charitable and philanthropic institutions. To these different departments of service Congregationalism has long given and still gives some of the ablest and most efficient officials, so that its work can never be measured by the fruitage of the churches.

Educational Affairs

Several innovations are now in progress. The savings bank system, inaugurated in the town of Galt, is being adopted by other schools with encouraging results. Manual training schools have been established at central points throughout the Dominion, and special teachers have been secured from England and elsewhere for their management. A school of Domestic Science has been opened in Hamilton, and another is proposed for Toronto. The Ontario Education Department has also made a commendable movement in furthering the study of English in the eastern part of the province where French prevails.

J. P. G.

Other Celebrations of Forefathers'

Day

MIDDLEBURY, VT.—At the annual celebration by the Historical Society, Pres. M. H. Buckham gave a thought-inspiring address upon Dangers to Stalwart Puritanism when Tried by Prosperity. The speaker did not belittle their force but took a hopeful view. After supper speeches were made by President Buckham, Rev. Messrs G. W. Phillips, W. S. Smart and C. H. Dutton and Profs. W. E. Ranger and W. W. McGilton.

SPRINGFIELD, O., First.—The Men's Club served a banquet to about 200 persons. The addresses were: Plymouth Rock, by Prof. E. S. Todd; Later Pilgrims and the Strenuous Life, Mr. Paul C. Martin; and The Pilgrim Across the Sea, Rev. William E. Fay of Africa.

COLUMBUS, O.—A banquet given the club in the chapel of First Church was followed with addresses by Pres. W. G. Frost of Berea College, Dr. Washington Gladden and others. President Frost talked entertainingly of The Puritan Pilgrims and Their Descendants, referring especially to the mountaineers of Kentucky.

SEATTLE, WN.—The Puget Sound Club enjoyed an address by Rev. E. T. Ford of Tacoma on The Pilgrim and the Future, a scholarly expression of the development of the Pilgrim idea as permeating all national life and to some extent Anglo-Saxon civilization wherever it finds place in the world.

NAUGATUCK, CT.—The church observed the day in its new and beautiful parish house, with an address by Rev. C. E. McKinley on William the Silent—a Pilgrim Forerunner, and the rendering of Chadwick's cantata, The Pilgrims, a setting of Mrs. Hemans's well-known hymn.

Clubs

EAU CLAIRE, Wis.—The ministers of this vicinity organized a Congregational Club Dec. 4. Dr. W. J. Frizzell of First Church was chosen president and Rev. A. C. Durand clerk. At its first meeting Rev. C. H. McIntosh read a thoughtful paper on The Permanent Element of Authority in the Bible, and Rev. Julius Parsons gave a practical one on The Transient and Permanent in Evangelism. They were followed by an interesting discussion.

Record of the Week

Calls

APPLETON, FAYETTE G., formerly of Linwood and Arlington, Neb., to Arcadia. Accepts.
BAKER, FRANK H., Bar Mills and Groveville, Me., to Greenville. Accepts, to begin March 1.
BARNES, STEPHEN G., Longmeadow, Mass., accepts call to Union Ch. and headship of theological department of Fisk University, Nashville, Tenn.
BASCOM, GEORGE S., Oriska, N. D., to add to his field Fingal, for a few months. Accepts.
BEAN, LEROY S., to remain at Saco, Me. Accepts.
BOWERS, ROY E., Chicago Sem., to Rootstown, O. Accepts, and is at work.
BREHM, W. E. (Lutheran), Lawrence, Kan., to Leadville, Col. Accepts.
BURKART, JOHN J., formerly of Lewis, N. Y., to Monterey, Pa. Accepts, and has begun work.
CARHART, CHAS., to Dorset, Vt., for one year.

CRAWFORD, CHAS. H., Baltimore, Md., to be state superintendent of Virginia Anti-saloon League. Accepts, with headquarters in Richmond.
HAGUE, WM. B., S. Bridgton, Me., not called to Rochester, Minn.
DAVIES, THOS. M., Deering, Me., to Cornish, Vt., for a year. Accepts.
EDWARDS, GEO. L., Colchester, Ct., to Jewett City.
FENN, CHAS. H., formerly of Leavenworth, Kan., to the Strangers' Church, New York city.
GORDON, JOHN, Marion, Ind., to Trinidad, Col. Accepts.
HAMPTON, WM. H., N. Madison, Ct., to Ulysses, Neb. Accepts.
HOWLAND, ELIZ. J., Chautauqua, N. Y., accepts call to Nelson, O.
JAMES, BENJ., Wilkesbarre, Pa., to Grand Meadow, Minn., for three months with a view to permanence. Accepts.
JONES, GEO., Yale Sem., accepts call to Tomahawk, Wis., where he has been at work.
JONES, WM. C., Sharon, Pa., to Homestead.
KIMBALL, LUCIEN C., Dummerston, Vt., to Swanzy, N. H. Accepts.
LORD, ORLANDO M., N. Easton, Mass., to Antrim, N. H. Accepts.
MALLET, WM., to Cortez, Col. Accepts.
MEAD, ELWELL O., Oberlin Sem., to Park Ch., Cleveland.
MONIE, CHAS. H., Paynesville, Minn., to Hutchinson. Accepts.
STETSON, R. KIDDER, to remain another year at Wyand, Ill.

Continued on page 45.

A GOOD STORY

A certain young lady in delicate health was advised by her doctor to take a half-teaspoonful of Scott's emulsion of cod-liver oil after dinner—once a day—and found herself almost suddenly growing robust.

So small a dose is by no means the rule; the rule is whatever the stomach will bear—not more. Another rule is: take it on every least occasion, but not too much; don't overdo it.

We'll send you a little to try, if you like.

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PARALYSIS Locomotor Ataxia conquered at last. Doctors puzzled. Specialists amazed at recovery of patients thought incurable, by **DR. CHASE'S BLOOD AND NERVE FOOD.** Write me about your case. Advice and proof of cures free. **DR. CHASE, 224 N. 10th St., Philadelphia, Pa.**

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Months have been spent in preparation for this, the first great sale in the new and spacious department of Undermuslins. Busy brains have been planning, looms have been humming, and skillful fingers flying, securing large stocks with great care, that all previous achievements may be surpassed.

NEVER HAVE PRICES BEEN SO LOW AS NOW QUOTED.

This is not a one-day sale; quantities sufficient for demand of any retail purchaser, but no discount to dealers on any goods herewith advertised.

Every garment made in non-sweat workrooms, under clean and healthful conditions, by experienced and well-paid operators.

GILCHRIST & CO.,

Winter and Washington Streets, Boston.

Life and Work of the Churches

(Continued from page 44.)

Calls

STRAYER, PAUL M., Baltimore, Md., to S. Norwalk, Ct.
 WASHINGTON, ALONZO G., Blencoe, Io., to remain till May 1.
 WHITHAM, FRANK E., Columbia City, Wn., accepts call to First Ch., Ritzville.
 WOOD, STEPHEN R., to permanent pastorate at Plymouth Ave. Ch., Oakland, Cal., where he has been at work for some months.
 WYCKOFF, EDWIN D., Omaha, Neb., accepts call to Carpentersville, Ill., and is at work.

Ordinations and Installations

MARSH, BYRON F., Eustis, Fla., o. in connection with the South Florida Conference at Winter Park, Nov. 21. Sermon, Supt. S. F. Gale; other parts, Rev. Messrs. Chas. Redfield, C. A. Campbell and L. J. Donaldson.

Resignations

ANDERSON, OSCAR L., Butler Ave. Ch., Lincoln, Neb.
 CHASE, STANLEY A., Macinac Island, Mich.
 GRIFFITH, WM. R., Dry Creek (Wish), Emporia, Kan., and will remove to Denver, Col.
 HAVENS, CHAS. E., Newton Highlands, Mass., to take effect Feb. 1.
 HUMPHREYS, THOS. A., Olivet Ch., Cleveland, O., to enter evangelistic work for the winter.
 JONES, MORGAN P., Kent, O.
 LOWRY, OSCAR, Covenant Ch., Indianapolis, Ind., to enter evangelistic work.
 MATTHEWS, ROBT J., New Cambria, Mo.
 MONROE, THOS. E., First Ch., Akron, O., after 27 years' pastorate.
 WARREN, LEROY, Ivanhoe Park Ch., Kansas City, Mo.
 WILSON, STANLEY M., Snohomish, Wn.

Churches Organized

BRULE, NEB., reorganized.
 HOPE, CURRY SCHOOLHOUSE, N. D., 9 members.
 KEYSTONE, NEB.

Church Happenings

AUBURN, ME.—The Protestant churches have formed a league for fellowship in caring for the religious, moral and social needs of the people. The city will be districted and canvassed to learn the religious preferences of all families and young people in boarding houses, and to aid any desire for acquaintance in church and social circles. Cases of sickness or other need are reported and help extended if possible. All denominations take hold of the movement heartily.
 BAR HARBOR, ME., has completed the payment of a \$6,000 debt and has been presented with a new bell in honor of the achievement.
 CHELSEA, MASS., Central raised \$1,300 Dec. 23 to wipe out all deficits. This is additional to about \$5,000 raised for repairs, etc., this year, thus fulfilling the condition which made possible the new addition.
 CHELSEA, MASS., Third.—The pastor, Rev. S. M. Cathcart, assumes the superintendency of the Sunday school.
 EASTPORT, ME.—The Sunday school is about to complete the two years' course, A Study of the History of Israel, published by the C. S. S. & P. S. Once a quarter it has a written examination similar to that in the public schools, except that it is optional. About three-fourths of the pupils take it.
 LOS ANGELES, CAL., Bethlehem has instituted a fund for public baths. One lady has pledged \$3,000 for the purpose, and another offers to duplicate every additional \$1,000.
 MADISON, CT.—An omnibus has been purchased to convey people to the services. Also \$4,000 have been left the church to build a parsonage.
 NELSON, B. C., the only Congregational church between Vancouver and Winnipeg, has dedicated a \$5,000 house of worship.
 NORWOOD, MASS.—Rev. C. F. Weedon closed a pastorate of nearly eight years Dec. 31. There have been 104 admissions. The benevolences, especially among the young, have steadily increased, \$10,000 towards a church debt have been paid, and the amount for home church expenses raised from \$2,500 to \$4,200.

A Strengthening Tonic

Horsford's Acid Phosphate.

Especially recommended for the relief of nervousness and exhaustion so common with the grip patient. Nourishes and strengthens the entire system by supplying the needed tonic and nerve food. Induces restful sleep.

VEAZIE, MR.—The pastor has been assisted in special services by the ministers of Bangor and vicinity. Over 40 persons have promised to try to lead a Christian life.

WYANET, ILL., has completed and paid for a parsonage.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Jan. 7, 10 A. M. Speaker, Dr. Alexander McKenzie; subject, The Minister and the New Century.
 EVANGELISTIC ASSOCIATION, Park St. Ch., Boston, Jan. 7, 12 M. Joseph Cook will give his 251st Boston lecture. Subject, Spiritual Appraisal of the Nineteenth Century.
 SUFFOLK BRANCH, W. B. M., prayer service at Central Ch., Boston, Jan. 10, 10 A. M.
 Y. W. C. A., Berkeley St., services daily during Week of Prayer, 11 A. M.
 TWENTIETH ANNIVERSARY OF THE FOUNDING OF THE C. E. SOCIETY, Portland, Me., Jan. 31-Feb. 3.
 TWENTIETH INTERNATIONAL C. E. CONVENTION, Cincinnati, July 6-10.

Clubbing Rates

A subscriber to *The Congregationalist* may order one or all of the periodicals mentioned below, remitting with his order the amounts indicated, in addition to his subscription to *The Congregationalist*:

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Harper's Magazine.....	3.25
Harper's Weekly.....	3.25
Harper's Bazar.....	3.25
The Pilgrim Teacher (new subscribers).....	.25

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YOU can buy a chimney to fit your lamp that will last till some accident happens to it.

Macbeth's "pearl top" or "pearl glass" is that chimney.

You can have it—your dealer will get it—if you insist on it. He may tell you it costs him three times as much as some others. That is true. He may say they are just as good. Don't you believe it—they may be better for him; he may like the breaking.

Our "Index" describes all lamps and their proper chimneys. With it you can always order the right size and shape of chimney for any lamp. We mail it FREE to any one who writes for it.

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The Business Outlook

The closing up of the year finds general business conditions very favorable, and manufacturers, jobbers and retailers, except in isolated cases, have very little to complain of. The holiday business was almost unprecedented in volume. Heavy-weight clothing has been greatly helped by more seasonable weather, and excellent reports come from nearly all the Western and Southern sections, except in some parts of the spring wheat belt of the Northwest. Leading lines, such as iron and steel, shoes and leather, lumber and spring dry goods, are showing encouraging conditions with regard to the future outlook. Stock-taking is quite generally in progress. Chicago reports manufacturers' sales for 1900 \$75,000,000 larger, and jobbers' sales ten per cent. larger, while the number of people employed in industries is the largest on record. Reports from the Pacific slope are very excellent, trade records in many directions being exceeded. Wool has ruled rather quiet, although prices have been steady. Fair orders for women's dress goods for spring are noted and shoe manufacturers report their mills busy.

New business in iron and steel, while not quite so heavy as a month or so ago, is, nevertheless, very satisfactory. A good business is being done in pig iron and free sales of the finished product are noted in large centers. It is estimated that the pig iron production will be little, if any, below 14,000,000 tons, which is slightly in excess of 1899. Railroad earnings continue very good, the gain of seven per cent. gross for the second week of December being followed by a gain of nine per cent. for the third week of December.

Money rates, while they continue fairly firm, show no tendency towards becoming really stringent; in fact, the outlook is for easier rates after the first of the year, and banking men as a rule have relinquished all fear of a squeeze.

Speculative markets, especially in New York, continue to boom. The public has taken the bit in its teeth and there is no telling where it will end. Speculation is not confined to any group of stocks, but is rampant throughout the list.

Home Missionary Fund

ONE OF MANY LETTERS NOW ARRIVING

Gentlemen: It would be esteemed a great favor if I could still receive your valuable paper from your "Home Missionary Fund," as my salary will still be very limited on the new field to which I go next week. The paper is simply invaluable to the home missionary in his study and in his active work. While it has always maintained a high standard of excellence, the recent changes have certainly rendered it an ideal medium of communication between the churches.

Oliver Church, Springfield	\$10.00
A. F. W.	10.00
L. D. Brown, Brooklyn, N. Y.	2.00
A Friend, Topsfield	2.00
In memory of Rev. Robert Crawford, D. D.	2.00
Miss G. B. Allen, Chelsea	2.00
H. G. Maynard, Northampton	2.00
A Maine Lady	2.00
A Friend, Newton	2.00
Mrs. J. H. Gibson, Boston	1.00
A Friend, Concord, N. H.	2.00
Deacon James Tolles, W. Haven, Ct.	2.00
Mrs. C. H. Marvin, Lancaster	2.00
S. Salisbury, Brattleboro, Vt.	2.00
Mrs. J. Wilde, Brattleboro, Vt.	2.00
Mrs. J. A. Lane, Boston	2.00

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

GAYLORD—In N. Amherst, Mass., Dec. 20, Annie F., wife of Rev. E. W. Gaylord, aged 49 yrs.
 HILL—In Lynn, Dec. 16, William F. Hill, 73 yrs. For twenty-seven years deacon of the East Baptist Church.
 LEE—In Springfield, Mass., Dec. 28, of cerebri-menigitis, Grace, daughter of Rev. S. H. Lee, president of the French-American College, aged 33 yrs. For some time Miss Lee was connected with the Boston Children's Aid Society, but resigned the position last fall to become general secretary of the Henry Watson Children's Aid Society in Baltimore.
 OLIVER—In Pepperell, Mass., Dec. 10, Henry Jackson Oliver, aged 85 years. Born in Boston, resided in Boston, Plymouth, Brookline, Roxbury and Pepperell; married, in 1850, Lucinda Bowers of Acworth, N. H., who survives him. He became totally blind in 1862. His last words were, "Dear Heavenly Father, please take me home, out of darkness into light." Burial was in Mount Auburn.
 SMITH—In Middleboro, Dec. 21, Mary, daughter of the late Dr. John D. Smith, U. S. N.

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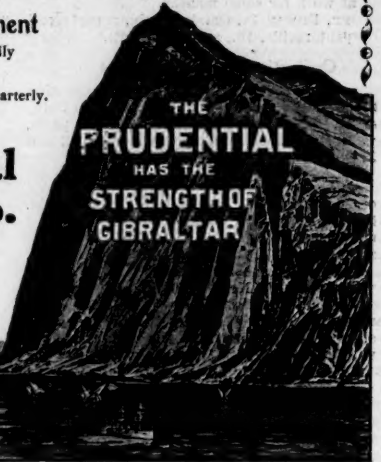
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per annum clear of taxes or other expense; every dollar secured by **6% FIRST FARM MORTGAGES** worth three times the amount of the loan. Guaranteed titles; personal examination of all securities. 17 years' successful experience without the loss of a dollar to our clients. Write for particulars and list of loans.

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A Nibble at Night



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BREMNER'S Butter Wafers

are baked by the bakers that make the famous **Uneda** products. Seasoned with a slight sprinkling of salt, which gives a piquant flavor. Packed in the famous "In-er-seal Patent Package," which always insures freshness.

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Christian World Catechism. No. 3



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Is this a pleasant picture? No.

Why? Because it is so true.

But "all is fair in war" is it not? No. And besides we have not been at war with China, and if we had been, international law condemns the seizure of the contents of religious temples or any apparatus used for scientific or educational purposes, and the capture or confiscation of works of art, furniture, valuables, clothing, and articles of general merchandise belonging to individuals.

What has been the status of the armies of the allies in China? Police—subduing dis-

order and guarding the capital until the return of stable Chinese government.

What is done with policemen in the United States who appropriate the property of the lawless for personal ends? If detected they are expelled from the force and are proceeded against by the proper legal authorities.

What will be the effect of the conduct of the allies, on the Chinese? It will accentuate their hatred and distrust and make more difficult the task of the peaceable representatives of the Occident who will come after the soldier goes.

Who will be China's Good Samaritan?

In the Century's New Year

Prospectus View Points

The paper which nearly spanned the last century enters upon the Twentieth with accumulated vigor. The *Congregationalist* began life in 1818, anticipating the earliest of its present contemporaries by several years. The New Century's New Year will be signalized by a continuance of all that has been best since its inception and by the development of those features which this paper introduced in 1900.

Each department will have increased value. Topics for religious services and the Sunday school will be treated with clearness and practical aim. The life of the churches of our order at home and abroad will be chronicled in its expansion and spiritual growth. The whole Christian world will be laid under tribute in monthly reviews.

Pastors, officials and missionary workers, leaders in the Y. P. S. C. E. and allied organizations will discover that The *Congregationalist* is a necessity. The prayer meeting, the missionary concert, the sermon, the catechetical class and the social will all feel its influence when widely read.

Noted names in current Christian activities will add special value to its pages. In Congregational churches: Drs. Munger, Gladden, Gunsaulus, Hillis, Boynton, King, Bradford and Jefferson, with many more. In sister churches: Drs. Hamlin, Abbott, Gifford, Anthony, Morrill and Thompson.

Among other contributors are "Ralph Connor," William Stearns Davis, Charles M. Sheldon, Harriet Prescott Spofford, Mabel Nelson Thurston, William N. Clarke, Margaret H. Welch and Robert E. Speer.

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Warren P. Landers, Supt. of Circulation.

The Church Prayer Meeting

Jan. 6-12. Week of Prayer Topics.

[For prayer meeting editorial see page 9.]

We hand folk over to God's mercy, and show none ourselves.—George Eliot.

Takes
the
Dirt
and
Leaves
the
Clothes

B. T. Babbitt's

1776

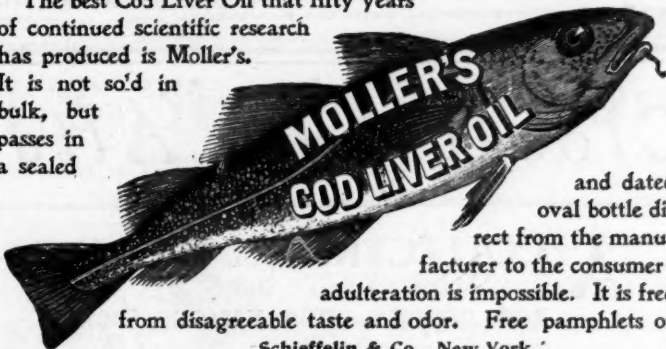
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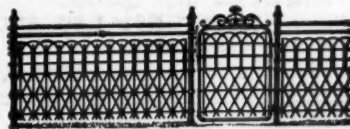
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See **PAGE 19** *this paper*



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For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, Jan. 13-19. Youthful Consecration. Eccl. 12: 1.

The Revised Version helps us in the study of this verse by connecting it with the last two verses of the preceding chapter. Read thus, as one paragraph, it carries no less solemnity of meaning, but more inspiration; for these other verses counsel the young man to rejoice in his youth and to remove sorrow from his heart. Then the injunction to remember one's Creator in the days of one's youth comes with all the more force. It calls to mind John's inspiring sentence, "I have written unto you, young men, because ye are strong." A young man's vigor and promise is the chief reason why he should dedicate himself to God. Religion, when rightly understood, makes it appeal to a virile nature.

Yet we do not want to ignore the verses that follow this first verse. To me, in my childhood, this twelfth chapter of Ecclesiastes was the most solemn in all the Bible. It is such a grim and powerful picture of old age, hardly equaled anywhere else in literature. Perhaps the writer was influenced by three motives: (1) To show how the time is sure to come when, because of his very infirmities, man will need and cry out for God; (2) because he understood that, when that time did come, one's powers would be so impaired that one would not be able to give due consideration to the great question of personal salvation; and (3) perhaps the crowning purpose was to make it clear that an old man has comparatively little to give to God in contrast with the health and talent of youth. Certainly, while we learn from the gospels that God welcomes back the gray-haired, tottering sinner, we all feel, too, that it is not fair to give to God the few remnants of a wasted life when one's best is his due.

Fortunately, the Bible does not lack illustrations of youthful consecration. Samuel and David, Christ's disciples, our Lord himself, shine out before us as examples, not of precocious piety, but of genuine devotion to God. Too often in the past the religious boy or girl has been thought of as dull and weak—a "goody-goody." The hero of the Sunday school story of a generation ago did not attract healthy, hearty youths who liked to run and play; but in these later years the inherent manliness of Christianity has been vindicated. The modern college Y. M. C. A. man, the vigorous schoolboy who loves Christ and at the same time delights in a good game of football, the girl or young woman who enters heartily into all the wholesome joys of girlhood and who is also an enthusiastic Christian—such types as these enable the world to see that all the freedom and mirthfulness and strength of youth are entirely compatible with Christian devotion.

Yes, there is such a thing as genuine youthful consecration. No boy ought to shrink from it because it may seem at first to set him apart from the rest of his mates. Let him remember Samuel J. Mills of haystack fame, one of the founders of the modern missionary movement, who declared, when he was a student at Williams, "No young man ought to think of living without making his influence felt around the globe." Remember, too, the covenant which Frederick Maurice made at an early age with one of his friends: "We pledge each other to distinguish ourselves in after life and to promote as far as lies in our power the good of mankind." For only by this path of entire surrender and of constant upward striving can a young man come to the highest summit of life.

Temperance Notes

The strongest argument for the elimination of the canteen from the United States army which we have seen is in the New York *Christian Advocate*, which says:

The drinking of beer is usually the first step toward drunkenness, and when men have tried to reform it is usually by beer that they fall into their old ways. The canteen is defended on the ground that men will do worse without it than with it. This is the same as to say, We will tempt all continually lest some already debased will sink lower.

The best summing up of the arguments for the retention of the canteen is in a letter from an observer in St. Paul, Minn., who presumably has studied the operations of the canteen at Fort Snelling, who writes:

An entirely different view of the matter is taken by army men of all ranks, the exceptions being so few as to be an almost negligible quantity. They know that the beer dispensed in canteens is not provided by the Government, but by an association of the companies comprising the garrison, whose members are the sole beneficiaries of profits realized on beer sales; they contend that, unless a person in civil life may be properly restrained by law from drinking a glass of beer at his home or club, the same privilege cannot rightly or consistently be denied the soldier, whose only home is his post of duty; they point to the large decrease, since the advent of the canteen, in the number of desertions, as well as of all military offenses traceable, directly or indirectly, to drunkenness, also to the marked reduction in the sick rate, as proofs positive that the canteen makes for sobriety, good morals and good discipline; they show that, admitting, for argument's sake, the injurious effects of beer-drinking, even in moderate quantities (the excessive use of beer in canteens is forbidden), soldiers on land cannot be prevented from taking intoxicants, as may be the crews of war vessels while at sea or even in port.

Arsenical poisoning as the result of beer drinking has been so common in England of late that a panic among drinkers and brewers has been caused. One of the scientists, addressing the annual meeting of the American Chemical Society last week in Chicago, asserted that the brewers of this country were willfully introducing into beer an arsenical antiseptic to prevent undue fermentation.

Education

The Boston Museum of Fine Arts, Hampton Institute and Tuskegee each receives \$5,000 from the estate of the late Governor Wolcott of Massachusetts. Harvard, his *alma mater*, gets \$20,000.

The enrollment of Olivet College shows a substantial increase; the various departments of the conservatory are full to overflowing. Several of the buildings have been improved and over 300 volumes added to the library. The endowment fund is to receive an increase of \$8,000 from legacies, besides several permanent scholarships of \$1,000 each.

President Bumstead, owing to false reports respecting the prosperity of Atlanta University, has made a public refutation of some of the reports and a correct statement of the institution's financial condition. Mr. John D. Rockefeller has not given \$180,000 to it recently. The growth of the number of students demands an immediate endowment of \$500,000, a modest sum in comparison for additions to its present buildings, and the university needs an annual donation of \$25,000 for current expenses. Thirty-one years of splendid work, 400 alumni now upbuilding the South, and the self-sacrificing toil of its president and teachers should appeal to all givers.

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Winter Jackets, lined throughout; former price, \$7; reduced to \$4.67. \$9 Jackets reduced to \$6.

\$12 Jackets reduced to \$8.

Rainy-Day Skirts, former price, \$7; reduced to \$4.67.

\$8 Rainy-Day Skirts reduced to \$5.34. \$10 Rainy-Day Skirts reduced to \$6.67.

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Catalogue, Samples and Reduced Price List sent free at once upon request. If any garment ordered therefrom should not please you, send it back. We will refund your money. Be sure to say that you wish the Winter Catalogue and Reduced Price Samples.

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In and Around Boston

To Honor Two Leaders

There will be held in Park Street Church next Sunday evening a memorial service for Dr. Cyrus Hamlin and Prof. Edwards A. Park. Addresses will be given by Sec. J. L. Barton, Rev. A. H. Plumb, D. D., Joseph Cook and others. Theological students and professors are especially invited to this service.

The Ministers' Observance of the Turn of the Century

The pastors of Greater Boston Monday morning united in an appropriate observance of the day. Prof. E. C. Smyth considered The Passing of the Century, in its relation to the general plan of the Creator. After his suggestive address Rev. J. H. Roberts of North China spoke of the excellencies and weaknesses of the joint note submitted by the Powers and referred to his flight from Kalgan.

At the close of the addresses Dr. W. H. Allbright conducted a service of prayer until twelve o'clock, when adjournment was made until afternoon. From two until three Dr. A. H. Plumb conducted the service with special reference to the progress of the kingdom abroad. Secretary Gutterson in the closing hour from three to four o'clock turned the thought to Christianity in America.

Roslindale's Rejoicing

All through 1900 this brave suburban church has been working to sever the shackles of a \$4,000 debt, and at midnight, Dec. 31, the finishing stroke left it free of financial obligation to greet the opening century. It held a jubilee in its beautiful building to celebrate the event, with addresses by the pastor, Rev. J. S. Voorhees, and by Rev. P. B. Davis, Secretaries Hood and Puddefoot and Mr. S. B. Capen. More than half the amount was given by individual members of the church, the rest by organizations and outsiders.

Items of Interest

Hartford Theological Seminary is to have Rev. W. Garrett Horder of England, well known as an hymnologist, as lecturer on hymnology in 1902.

Rev. Dr. Theodore L. Cuyler, after fifty-three years of voluminous contributions to the press, says that he would like to die with pen in hand. He has written no less than twenty-five articles on the new year.

Representative clergymen of the Established, the United Free and Episcopal Churches of Scotland have just issued a statement setting before the churches the evils of separation and the need of formal Christian unity.

For the benefit of the consumptives who flock in such large numbers to Colorado and who find it difficult to earn a living, the Y. M. C. A. of that state is working toward the establishment of a "health farm"; that is, a large market farm, which will provide the men with a home and skillful medical attendance in return for such light outdoor work as they are able to give. This excellent enterprise is at present only waiting for sufficient funds for a beginning.

Chairman Ray of the judiciary committee of the House of Representatives announces his intention of introducing an amendment to the Constitution authorizing Congress to enact uniform laws regulating marriage and divorce, which would cover polygamy. Certainly the present diversity of standard in the forty-five states of the Union is producing scandalous results, and the day is far distant when either by agitation or education a uniform code can be secured through separate state action. The most swift and certain method of attacking the evil is through Federal action. Let it come!

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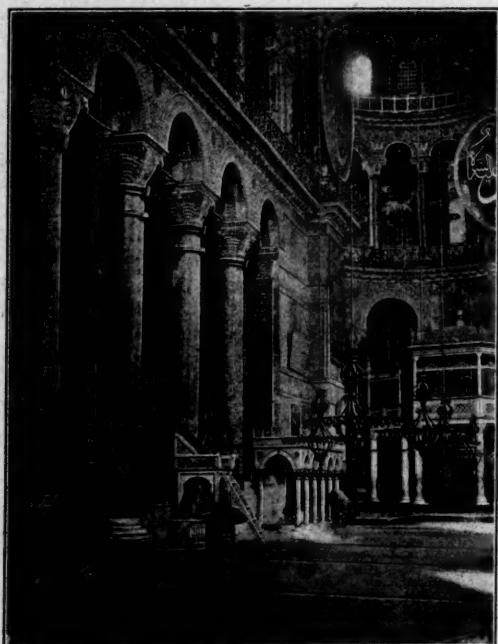
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